

REFORMED CHURCH MESSENGER

HOME MISSION NUMBER

A Rhapsody

Leaves go racing across the street,
Leaves of glistening gold;
The air that kisses my brow is sweet,
And keen with Autumn's cold.

The sun in silent majesty
Is settling down in the west,
With all its glories mirrored clear
On the river's swinging breast.

And there ahead, the mountains
Form a solid sapphire wall—
Oh GOD, Thy world is wonderful!
I scarce can grasp it all!

Grace H. Poffenberger.

Autumn

O'er the mountain comes the
Frost King,
Down the valley way he
springs;
With his brush he paints the
woodland
While the mountain streamlet
sings.
Autumn voices break the stillness,
In the meadows browse the
kine;
Look! the yellow's on the
pumpkin
And the frost is on the vine.

Gentle breezes toss the branches,
Rustling leaves come tumbling
down,
Filling roadway 'long the ridges
With their carpets red and
brown.
Hear the bob'o-link a calling
To its mate in hidden wold;
Listen to the crickets singing
And the little chipmunk scold.
Look! the yellow's on the
pumpkin
And the frost is on the vine.

Summer's passing; somber pastels
Color earth and sky and sea.
As the season softly mellows
Memories return to me.
Memories that bloom more
brightly.
As they vision years once
mine—

Lo! the passing years are frosted
With the rimy frosts of time.

Ambrose M. Schmidt, D.D.



PHILADELPHIA, OCTOBER 29, 1931

ONE BOOK A WEEK

THE PROGRESS TOWARD UNITY

If anyone is discouraged over the progress of Christian Unity he should read the second volume of "Documents on Christian Unity," edited by the Bishop of Chichester and just published by the Oxford University Press (New York). My readers will recall the first volume, published three or four years ago, wherein Bishop Bell brought together the documents up to the World Conference on Faith and Order at Lausanne in 1927. The present volume begins with Lausanne. It contains a resume of the seven reports adopted by the Conference for submission to the Churches, with the resolutions passed by the Conference and general statements issued to the Churches. There has been a disposition on the part of some to disparage the results of Lausanne because marked progress toward organic union was not achieved. But no unbiased reader can read these reports as they are here assembled, without being struck, as perhaps never before, at the number of things on which all communions agree, in the realms of both faith and order. Of course the differences also stand out—they exist mostly in convictions on sacraments and the ministry—but it was a great thing to have these differences clearly defined. We know now just where the various communions stand on these matters and we know the obstacles we must overcome, and we can deal better with obstacles when we know what they are. The growth in acquaintance and understanding of the leaders of many divergent groups was in itself worth the meeting. Friends can work together toward unity much more effectively than strangers, and since Lausanne the leaders of the many communions are no longer strangers. The task of Union is going to be long and arduous, but we are now, at least, "companions" on the way.

The documents from Lausanne are followed by the reports issued both by the Anglicans and Roman Catholics, of the famous "conversations" held at Malines under the leadership of Cardinal Mercier. These reports will be read with surprise by many. Of course the Anglican representation cannot be said to represent the general Protestant attitude—they are mostly representatives of the Catholic group of the Anglican Communion, but it is significant that even these men and their Roman Catholic brethren could approach so close to one another on many points of faith and order. These reports do not hold out much hope of any real degree of union, for the Roman communion demands too much in the way of surrender, but it is an encouraging thing that distinguished members of these two great communions could sit around a table for several days and state their positions to each other with utmost frankness and without restraint. It is too bad they could not have been continued but the Pope evidently got frightened over the possibility of the world jumping to the conclusion that if Catholics held any conferences with Protestants they were recognizing the Protestant communions as branches of the Church of Christ. Consequently the famous Encyclical on "Christian Unity" (1928) was issued by the Pope, based on Malines, Stockholm and Lausanne and other conferences to which Catholics had been invited, forbidding Catholics to have any part in conference with Protestants. (It is printed in this volume.)

For several years the Church of England and the Free Churches of England and Wales have been holding joint meetings studying the possibility of union. These were entered upon with a new hopefulness

I MARVEL—

My life is a boat put to sea
That plows the waves of time;
I marvel, dear God, Thou shouldst
guard
This scarred, frail craft of mine!

Meta B. Mathes.

because of the epoch-making statements in the Lambeth "Appeal to all Christian People" (1920), to the effect that the Free Church ministries "possessed spiritual reality" and has been "manifestly blessed and owned by the Holy Spirit as effective means of grace" and that they are "real ministries of Christ's Word and Sacraments in the Universal Church." Several meetings of the two groups were held and at first much was expected from them. But as time went on they came up against the old impasse of "orders" and there seemed to be no way of getting beyond it. While the Lambeth appeal recognized the Free Church Ministry as a real ministry, when it came to actual practice, the Church of

England still insisted on some form of ordination by the bishops, or a commission which seemed to the Free Churchmen the same as reordination, and few Free Churchmen are willing to submit to anything which seems to imply that their own ordination is not valid. The results of all the conferences are here tabulated, the correspondence between the Archbishops and the leaders of the Free Churches is given, and the action by the national assemblies of the various communions given. It all makes very interesting and informative reading, discouraging from the point of view of those who hoped for inter-communion, encouraging as a record of Anglicans and Free Churchmen meeting on a common footing for the first time. At present these negotiations are at a standstill by common consent, that both sides may study the reports and pray for illumination that may light the way out of the "impasse."

The last part of the volume is devoted to the agreements the South Indian Churches have reached in their movement toward union. These are perhaps the most encouraging features of the present movement toward unity because the Episcopal Churches have gone further in their willingness to modify their attitude on orders than they have anywhere else, but there are still some grave obstacles to be overcome. The proposal has met with much criticism from certain groups in the Church of England, but the exigencies of the difficult field in which the Churches have to work are forcing the union to a conclusion. Perhaps the rampant paganism of Great Britain and America may compel us all to a unity that we cannot reach by discussion. I will not say that the Churches may have to unite to save Christianity, but I do wonder if the necessity of united action against the threatening enemy may not force us to real unity—just as the aggression of Japan in Manchuria is uniting the political factions in China. Might I quote here something I said in a little book on Christian Unity, written some years ago?

"Of course, this remains to be said: all these obstacles may be swept away by some miracle of God and union come, as other things have come, as a direct gift from heaven. I sometimes wonder whether if suddenly, under the impulse of some great, holy cause, some new crusade, perhaps led by some new prophet of the Lord, a great and holy passion for Jesus Christ possessed the whole Church, it might not be so consuming, so touched of heavenly wonder, that in this absorbing love and devotion to the Lord all its citizens might forget about their denominations and remember only that they were citizens of heaven. I remember how Rev. Richard Roberts and Lord Hugh Cecil during the course of the war said that perhaps the time might come when Christians would so feel their citizenship in the Kingdom of Heaven, that they would arise above nationality, realizing that they were all brothers in that super-nationality which was in Christ, and so learn war no more. I remember Dr. J. H. Jowett saying once, when unity was being discussed that we should all find unity when we were so consumed with a holy passion for Jesus Christ that we could not even remember the things that divide us. So it may be that some day the Church will be suddenly caught of some passionate, burning, enthusiasm for Christ and His Kingdom and suddenly find itself one, where in vain it had tried to make itself one."

Frederick Lynch.

GETTING ALONG WITHOUT THE CHURCH IS AN IMPOSSIBILITY

Occasionally we hear people say they can get along without the Church. They can for a time, but it causes a lot of extra work for many others.

They are like a freight car, claiming because tracks were built and it has wheels it can go it alone. It can, on a down grade.

More things are the matter with those of us finding fault with the Church than with the object of our unmerited criticism.

It is like saying we respect justice, but do not believe in courts.

No one would want to abolish rain because it is the cause of floods, or take fire out of kitchen stoves because it sometimes burns down houses.

True, Churches do not always agree on methods. Political parties differ, and out of those differences come personal liberty.

Getting along without the Church is like a ship going to sea without an anchor. It can be done, but it is foolish.

We are surrounded by traditions that come out of the Church.

By rules of living and conduct born in the Church.

By men, women and children who honestly believe in the Church.

Associate with families whose roots are deep down in the Church.

If we can get along without the Church, why were we christened and named by it, baptized in it, confirmed at its altar rail, married according to its rules, and expect to be buried with its ritual?

Many things level down; the Church levels up; we can choose the grade we wish to travel. Directions will be given in every Church on Sunday.

They will be worth hearing, although some of us may not think so.

—Reading (Pa.) Eagle.

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EDITORIAL

"IS IT NOTHING TO YOU?"

The members of our congregations need to be informed of the present financial condition of the Board of Home Missions. The Board is three months in arrears in the payment of its appropriations to the Home Missionaries. About 250 of our ministers are affected by this inability to pay promptly. For more than 20 years the Missionaries under the Board were accustomed to receive their salaries promptly on the first of each month. They had arranged their financial affairs accordingly. It came, therefore, with a shock of keen disappointment when last Fall for the first time the stipend failed to put in its appearance with its usual regularity. The delay has persisted, and the interval between the arrival of the checks has been extended from three weeks to three months. *It is manifest that such a situation cannot long continue without breaking down the morale of the whole Home Missionary force.* Does the Church at large appreciate what it means when 250 of its ministers are reduced to the point of starvation? If these men and their families were suddenly to be entombed in some mine disaster, or were shut in on some desert island where they could not procure food, there would be a wave of sympathy arising from every quarter and funds would flow in with such lavish generosity that efforts at relief could go forth without delay. But the Church apparently turns a deaf ear to the appeal for help for these men, who are our fellow-ministers. Is it nothing to the thousand of other ministers in our Church that 250 of their brethren have to go without pay for three months?

The reason for this condition lies in the fact that the Apportionment remains unpaid. *Only \$140,000 on a total budget of \$517,400 has been received during the first nine months of this year.* This failure to pay the Apportionment on the part of many of our congregations has in the final analysis a very personal bearing. It eventually strikes the Missionaries and they become the vicarious sufferers for the short-comings of the Church at large. Some pastors and Church officers go so far as to say: "It is up to the Board. Let the Board take care of its missionaries." But they are the missionaries of the Church, and the Board can pay only what the Church provides.

For years the Board has supplied the deficiencies of the Church by going to the banks and borrowing money to pay

the Missionaries, but this arrangement has now reached its limitations, and the Board can no longer carry the unmet financial responsibilities of the Church at large. Are our congregations now disposed to throw the onus of their failure to meet the Apportionment upon the Missionaries? Shall 250 men and their families suffer because more than 1,500 congregations are in arrears on their Apportionment?

The remaining months of this year should be a season of intense activity on the part of every congregation to pay its full Apportionment by December 31st, so that this great work may go forward and our Missionaries be paid.

* * *

THE GUARDIANS OF THE LAW

That was an important and courageous statement recently made by the President of the United States in an address to the convention of the International Association of Chiefs of Police. After emphasizing the major responsibility which rests upon the shoulders of these guardians of the law, and the unfortunate and unceasing criticism to which our police officers are subjected, the President continued in these stern and challenging words: "There is a sentimentalism in some people which makes popular heroes out of criminals, which needs replacement by the sentiment that makes a popular hero of the policeman, for the courage and devotion he shows in protection of our citizens. Instead of the glorification of cowardly gangsters, we need the glorification of policemen who do their duty and who give their lives in public protection. The police perform an unending task, not alone in the mothering of the children on our streets and in the good-humored dissolution of traffic jams, but in this incessant war against criminals. If the police had the vigilant, universal backing of public opinion in their communities; if they had the implacable support of the prosecuting authorities and the Courts; if our criminal laws, in their endeavor to protect the innocent, did not furnish loopholes through which irresponsible, yet clever, criminal lawyers daily find devices of escape for the guilty, I am convinced that our police would stamp out the excessive crime and remove the world-wide disrepute which has disgraced some of our great cities. The police by instinct are the enemies of gang activities, robberies, hold-ups and ruthless murder. But so long as criminals can proceed with the smug assurance that they can defeat the law, there

is a constant discouragement to the police. I wonder at times that they maintain the vigilance and courage they do, against the odds with which they have to contend. I look forward confidently to the day when the moral forces of every community will rally to your support in the fight against crime everywhere."

This statement is heartening and impressive for a number of reasons. It should especially appeal to the pastors and people of our Churches as an opportunity for genuine service. We do not, frequently enough, remember in our prayers and plans the far-reaching service of the officers of the law and the ungrudging support to which they are entitled. Much of the sneering bravado of the criminal class in these latter days is due to the false sentimentalism of which the President speaks, and to the lack of moral support now given to sworn officials of city, state and nation. Many of our organs of public opinion are shamefully guilty of undermining confidence in our police and enforcement agencies. When guardians of the peace are constantly referred to in our newspapers as spies and snoopers, and are portrayed in such a way as to make their work seem not only suspicious but disreputable, it is inevitable that our young people and many of their elders will begin to think of the officers of the law as enemies rather than as friends. And when it comes to the glorification of gangsters, the moving picture and the yellow journal most certainly share the major portion of the blame. No agency in the world today has done so much to exploit the underworld as the screen, and the tabloid and so-called legitimate stage are not far behind.

We are glad also that the President was brave enough to point his finger at the devastating work of our shyster lawyers, whom we have long considered among our most dangerous public enemies. There are some of us who have the conviction that the members of the American Bar Association, instead of seeking to destroy or emasculate the Eighteenth Amendment, would render a far more patriotic service if they would seek more strenuously than they have appeared to do, to weed out from the ranks of their honorable profession those criminal lawyers who seek to make the law an agency of injustice and a protection to the moral lepers and beasts of prey in human form, who so dangerously threaten the welfare and security of our people. Such lawyers are veritable vermin in the body politic.

In a recent article in *The Presbyterian Advance*, Dr. Fred'k. Lynch writes bluntly:

"One might just as well tell the truth and say that nothing will be done. In the first place, our courts are largely farces and where they are not, the laws can be twisted to free the criminal—and he knows this. The average gangster knows that his chance of escape is about ten to one. Note how practically every gangster and many murderers go free. Note the long list of arrests every gangster apprehended has behind him. Every criminal can find lawyers who will resort to every possible resource to defeat justice. When a criminal has been sentenced by one judge, the lawyer can always find another judge who will grant a stay of some sort, and so the case drags on until the man is freed. If convicted, the sentence is ridiculous. Every hold-up man caught with a revolver upon him is a murderer—for he intends to use it if he has to—and should be tried in that class. The probability is that if he can be convicted at all, he simply gets a little rest in prison to come out again to pursue his vocation of stealing and killing. We might just as well face the fact that the average man is coming to look upon our courts and judges and criminal lawyers and legal procedure as existing to protect the criminal in the pursuit of his malicious career.

"The second obstacle in the way is the fact that the people of great cities have such an admiration for the politician who uses his office to feather his own nest that it is impossible to get a city government of honorable men. Everybody knows what Tammany Hall is, for instance; every investigation shows graft just simply reeking; one man after another is shown up and you feel that when you go out and speak to the masses about it all, they will share your indignation. Instead, however, you receive the shock of your life. You find these are the men the masses

admire. They are their ideals of successful men. Any man would be a fool to turn down \$500 a month to let a speakeasy alone—and there is not one of the 30,000 speakeasies in New York that is not paying hundreds of dollars a year to some one. Should the Seabury Committee uncover all sorts of nefarious graft among New York City officials and even get close home to the mayor, at the next election every one of them would be re-elected by overwhelming majorities. Then those citizens who voted for them would wonder why armed gangs roamed the streets and shot innocent babies in their warfare."

* * *

THIS DEMANDS UNITED ACTION

Reports coming to this office show that some of our pastors are attacking the problem of poor Church attendance with a new vigor and statesmanship. Simply to engage in long and lingering laments over delinquents and to "straf" the absentees by proxy, by reading the riot act to those who come faithfully to the sanctuary, never has been of much benefit and has become increasingly inefficient and unpopular as a method of curing this trouble.

There can be no doubt that in many sections the situation is serious, even critical. The Publicity Department of the Presbyterian Church, U. S. A., advises us that officials of Chicago Presbytery, planning for a great spiritual awakening campaign, have sent to all Presbyterians in that area an appeal for renewal of Church attendance and work, with the sobering statement that *of the 50,000 enrolled as communicant members of the Presbyterian Churches of Chicago, 35,000 are habitually absent from Sunday morning services and 48,000 from mid-week prayer meetings.* "The Church," says this appeal, "is being slowly strangled to death by the carelessness and indifference of its members, who once solemnly covenanted to 'support this Church by attendance at its services.'"

Think of it, more than two-thirds of the communicants are "habitually absent" from the House of God, and as for prayer-meeting, only one person out of twenty-five is to be found there. It is possible, moreover, that the statistics in sections of our own denomination would reveal a record even worse than this. Tens of thousands have turned their backs on their vows to attend the hours of worship, and are now setting an example before their children and the world which, if generally followed, would close every Church in America. Just what this means to the future of the Church, the home, and the nation must be made clear to all who are able and willing to think.

All this calls for intensive pastoral work, a well-planned system of visitation evangelism, and the marshaling of every resource of the congregation in a co-operative enterprise for increased attendance at morning and evening worship. In many congregations the various organizations are not being utilized as they should be. Why not call a meeting of your Consistory and a representative of each congregational organization, and lay before them a constructive proposition for mutual effort? Why not have each organization assume responsibility for one Church service a month? If the Churchmen's League, or Woman's Auxiliary, or Young Peoples' Society or the Church School take next Sunday morning's service, for example, they would do their best by advertising, by invitation, by stirring up enthusiasm, to magnify the importance of that service. Perhaps, too, they would provide some special feature to add to the regular order of service. It is simply amazing what some Churches continue to do by organized planning. On Oct. 18, St. Paul's, Lancaster, gave an illustration of this, when 1200 were present at the evening service, *over one-half of whom were young people.* Dr. T. A. Alspach, the pastor, had invited the Franklin and Marshall College Glee Club and some of the leaders of the student body of that institution, including the coaches of the football team, as guests. It means something these days to have over 600 young folks out on a Sunday evening. Such efforts are well worth while. A generous use of printer's ink is of real value. Warm-hearted personal work counts even more. Prayer must be linked with service. But first of all, you must appreciate the strategic importance of this matter. Our empty pews have a deadening, debilitating influence that

can scarcely be calculated. Every one of them is, in a true sense, a reproach to us as well as to those who absent themselves from the temple of prayer. We simply must not rest content with a situation so hostile to the morale and spiritual progress of the Church.

* * *

TWO WORDS

A gentleman who has recently become an associate editor of one of our leading religious journals published a few weeks since a list of words with the suggestion that they were abused by over-use. He did not mention the words to which allusion is made in the above caption. They are not only used too much, but they are used incorrectly.

The first of these words is the beautiful word—"splendid." You go out into the country to visit your friend the farmer, and he takes you on a tour of inspection of his "splendid" farm. You go first to the pig-pen, where there is an enormous hog wallowing in the mire, and you say, "What a 'splendid' hog!"—and there is not a particle of splendor about the ugly creature. Then you walk into the field, where you look upon a fine crop of growing corn, a beautiful display of waving wheat, and a great orchard that promises an abundant yield of fruit, and you say, What "splendid" corn, what "splendid" wheat, what a "splendid" orchard! And there is not a particle of shining substance in any instance.

You read a story and say, What a "splendid" story; you buy a book and call it a "splendid" book; you discuss the latest poem and call it a "splendid" piece of poetry, and in no instance is there any least hint of splendor. And so it goes. You are putting a noble word to ignoble use; you are using a beautiful word to give expression to things lacking in beauty. The word has been plunged into the slime and has lost its shining qualities.

It is unnecessary to call attention to the fact that our word comes from "*splendeo*" which means to shine, and it ought never to be soiled or dimmed by being brought into association with things "common and unclean!"

The other word is a nobler word, but it is subjected in like manner to unjustifiable abuse; it is the word "*infinitely*." We can scarcely find a word among the 400,000 in our profuse vocabulary with a nobler significance—more "splendid"! This great word is compounded of two words, and the compound word means boundless. Our attention has been directed of late to the vast spaces that are thronged by a countless number of suns and stars. We measure these impossible distances by "light years"; and a "light year" is so long as to fill the human mind with astonishment; but we must not forget that some of these far worlds are at such amazing distances from our world as can only be measured by millions of light years. Nevertheless, such distances are not "infinitely" great. They can be measured, and "infinitely" expresses immeasurably great distances. If some of those worlds are so far out in space that the distance cannot be measured, we shall be justified in saying they are infinitely far away.

Now we take this great word, with its sublime significances, and bring it down to shamefully unworthy uses. Here are two trees, one a few feet taller than the other, and we say it is "infinitely" taller. We meet two pretty girls and say that one is "infinitely" prettier than the other, but we do not mean it. Two men are in employment, the one receiving a few dollars more than the other for his labor, and we say that his salary is "infinitely" larger than that of the other.

And so in various—almost numberless—ways we abuse this great and noble word and harness it to insignificant differences, belittle and sometimes besmirch it. We do not well in so doing. Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned!" Quite obviously he did not have in mind such abuses as above indicated, but shall we not be justified in making such an application? Ought we not to be more careful in our use of words, and especially when they are "splendid" words, and more especially when they are written? Then we have a chance to look at them a second time and may change them if they are not the best words for the expression of our thought.

Old Robert South preached a noble sermon on the text,

"Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few!"

—G. S. R.

* * *

A STAUNCH DEFENSE

Attacking the Church has been the favorite indoor sport of so many folks, particularly of secular journals who in most cases revealed their ignorance of the changes which have taken place in the leadership and attitude of the Church during recent years, that it is truly encouraging to see such a strong defense of the Protestant Church in an influential daily newspaper as we were privileged to see in a recent one-column editorial in the *Los Angeles Times*.

It seems that the United Church Brotherhood, a group of laymen representing various denominations, had put forth a document taking the Protestant Churches to task for not living up to their opportunities at a time when the world is in such dire need of spiritual leadership. At its Pacific Palisades Conference, this *Brotherhood*, which has always exerted an exceptional strong moral influence, reached conclusions which certainly merit the attention of the clergy. The *Times* is convinced, however, that the judgments expressed are too harsh and sweeping. It does not believe that the disturbed condition of the entire world can properly be charged as "an indictment of existing agencies organized for good." And the assertion that statistics disclose many of the Protestant Churches to be "approaching the point of stagnation" is not correct, "at any rate, in Los Angeles or in Southern California, if Church attendance or Church membership is any criterion." The *Times* admits that the *Brotherhood* may refer to spiritual stagnation, but says it takes more than statistics or tables of figures to prove or disprove that.

The *Brotherhood* had charged the Protestant Churches with being "too little aware of the changed world to which they must minister"—changed in science, industry, commerce, social and international relationships—and it blames them for being "tied to an old routine" and calls upon them to "devise a new program for Christianity." The *Times* replies: "It is true that at no time did mankind ever require a more lively application of religious principles to its human problems. It is true that in all grades of society the Golden Rule appears more popular than the Golden Rule. It is true that our Protestant Churches have lost some of their force by departing from the simple gospel of salvation as preached by the Founder of their faith. It is true that, politically and economically, civilized man is doomed to be ever devising new programs, and old routines in industry cannot compete with more efficient methods. But the mission of the Church and of every religious organization is to teach eternal truth, and truth cannot be trimmed at the behest of science or society; it cannot be bolstered by new programs or rendered more effective by a modern routine; it cannot be amended or reconstructed by any human agency." The *Times*, therefore, emphatically denies that organized religion can be held responsible for economic mal-adjustments, cut-throat competition, financial and international wars. It is not willing to accept the inference that the Churches have failed to do their part in relieving the distress brought about by a material breakdown, or have been remiss in upholding the banner of their Leader against the sinister forces that threaten the religious life of the nation. The editor goes on to cite one illustration after another to show that, *in proportion to the funds at their disposal, the Churches have more than done their part in ministering to the poor, the sick, and the needy, and claims there is no sign of "stagnation" in the active charities of organized religion in that section.*

In answer to the *Brotherhood's* charge that "the Churches share only feebly in presenting a solid front to the world," this newspaper says that "never in the history of Christendom have the Churches come closer together than at the present time or in the city of Los Angeles." Finally, it declares that perhaps the unfair charge of all is the one brought against the personnel of the clergy, that they are "interested first in their jobs, and that service in Christ's name comes second." On the contrary, says the *Times*, "in the whole range of the professions, in the whole body

of big and small business, it would be hard to find so many men willing to sacrifice the material gains of life for the sake of the service to which they have sworn allegiance. There are some notable exceptions, even in Los Angeles, but the fact that these exceptions have been so prominently publicized proves how rare they are. It would be no exaggeration to say that *if the mass of the people engaged in professional, business or industrial life acted up to the ethics of the Christian religion as conscientiously as do our Protestant clergy, the world would not today be finding itself in such a welter of confusion.*"

Viewed at this distance, it remains difficult for us to believe that the *United Church Brotherhood* was unjustified in the position it took, because "judgment must begin at the House of God," and these laymen were unquestionably contrasting our small achievements with the high Christian ideals to which we are dedicated. Nevertheless, it feels rather good to have a so-called secular newspaper issue such a stalwart defense of the Church and the clergy.

* * *

"OPEN MY EYES THAT I MAY SEE"

In his letter to the Romans, as in some of his other intimate messages to his fellows in the Christian faith, Paul sings the song of a godly brotherhood. "Destroy not with thy meat him for whom Christ died." Ah, yes! We are of such stuff as does not find its native atmosphere in eatings and drinkings that take no account of our neighbors. Augustine prayed, "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee," and Jesus prayed "that they may all be one, even as Thou, Father, art in me and I in Thee, that they also may be one in us." Both of these prayers strike to the roots of our human nature. We are so constructed that we can be but partial men if we do not learn to live as integral members of a fellowship suffused by the Father's spirit. Many of our modern difficulties would dissolve if the Church were more successful in teaching us to act as members of a family. Our woes are the ripe fruit of our looking each one to his own things and not also to the things of others!

We need to emphasize the fact that the liquor question can not be adequately phrased in the usual way,—"Shall I drink or abstain from drinking?" This is one element, but by no means the only or even the most important element of the present issue in our national life. The basic question from the viewpoint of Christianity is, "Can we achieve the happiest society with the liquor traffic or without the liquor traffic? Which way must we go to reach the land of brotherly love?" "For if because of meat (or drink) thy brother is grieved, thou walkest no longer in love." In my parental home and in my boyhood community, I saw clearly enough that the liquor traffic does not weld men together save in a throaty and fleshy comradeship, which revels in vulgarities and sweeps aside the delicate traceries of fine thinking and beautiful living like a brutal hand swishing through the carefully wrought web of a spider.

Modern civilization compels us to *be* together in ever more intimate association. The task of the Church is to train us in the art of *living* together. Between merely being together and living together is all the difference between a lusting, warring world and a world of righteousness and peace and joy. How to live while we are together, how to shape these inevitable human relationships into which we are thrown so that they will not suppress and throttle life, this is the stern labor laid upon the followers of the Elder Brother who comes to make life more and more abundant. And not the least part of this difficult task is to cultivate imagination enough to see ourselves always as members of that one body whose head is Christ! Very much indeed of our present sinning is due to our lack of seeing,—we suffer from what might be called an ingrown imagination, which is incapable of looking outward beyond the narrow horizon of our own personal wealth to the truer wealth of the godly family.

—F. D. W.

* * *

THE PARABLE OF THE WAGE-CUT

The wage-earner was dejected. His wages were cut ten per cent and he was, like Brother Crawford's wife, "very

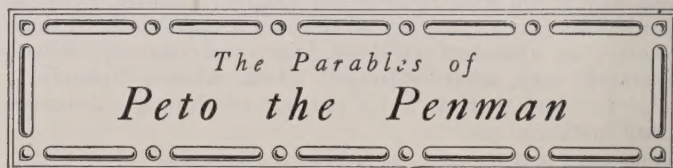
unhappy." The present Depression had not affected him thus far. He really was more prosperous in the last two years than he ever had been before. The dollar he was receiving was not the same as the one he received in 1928. It was lately as if it had a small dollar attached to it, say a twenty-five cent piece. Conditions made it possible for him to purchase at least twenty-five per cent more for the same money than he was able to buy in 1928. Why should he be "unhappy" when he still has his job and can purchase twelve per cent more with the ninety per cent wage?

The wage earner must adapt himself to circumstances. The buck-horn weed in my lawn adjusts itself to the lawnmower's blade, in putting forth seed stems less than an inch long, and thus carries on.

Like the buck-horn weed, the wage earner must duck his head and carry on until this "Depression" cyclone has passed over. All the past Depressions have gone by—and man still lives, and is better and more able on account of it.

—Safed, Jr.

* * *



THE PARABLE OF THE CONSISTORIAL CONFERENCE

It was scheduled for the night on which the Consistory held its monthly meeting. 80 per cent of the members were present; also a number of choice young men who had been invited to attend and listen in.

The President of one of our Boards was the guest speaker. It was a new experience to have One in Authority in our midst, and his fine brotherliness, the frankness of his manner, his mellow wisdom and practical experience as a preacher stood him in good stead and endeared him to his auditors within the first five minutes of his address. His subject was not a popular one—The Every-Member Canvass, but he wove such a fine story about the consistorial bugbear that even the Dead-Againsters sat up and listened and laughed at his experience with the recalcitrant ones. Sometimes Church leaders grow desperate and wish that they might resort to heroic measure—funerals or letters of dismissal—to get their programs across, but the good Doctor showed a better way: "Let them alone, pray for them, and go on your way; times sometimes works wondrous changes in men's attitudes."

His address was illuminating in many ways. He proved, among other things, that there is no such a thing as a 100 per cent congregation when the whole program of the Church is concerned; that there are many preachers and leaders who fret themselves because there are so few who play the game your way, or the Church's.

Why did YOU not think of such a method of informing Consistories long ago? Contact with others is always valuable, especially when they tell us about their difficulties and how they have overcome them. The results of these consistorial conferences should bring in a golden harvest, not merely of more gold, but in a sympathetic understanding of the problems that confront preachers, consistories, and congregations. Let us see the leaders more frequently in conferences and round table discussions where questions can be fired at them, rather than in pulpits where they are so far away in their robes and well committed sermons, that all we can do is to liquidate an obligation and say, "Please come again." Getting money out of a congregation is a process that requires finesse in these days: somewhat like planing a cedar board full of knots. It takes an expert to smooth the board, and it requires the astuteness of a politician to coax a contribution for the red side of the Duplex. Was it Roger Babson or Bruce Barton who said, "Human nature is a constant factor and it has much of the mule in it, but grace and kindness can and does conquer it, given time." Which is the moral of the story of one *Consistorial Conference*.

HOME MISSION MESSAGES

OUR ANNUAL HOME MISSION DAY

By the Rev. Charles E. Schaeffer, D.D.

On the second Sunday in November the congregations and Sunday Schools of the Reformed Church will observe the annual Home Mission Day. This has been a long standing custom extending over a period of thirty years. This special day furnishes a suitable occasion to bring to the attention of our people, young and old, the great importance of the work of Home Missions. The month of November lends itself admirably for the fuller consideration of this enterprise of the Church. The month is charged with the spirit of patriotism. Armistice Day on the 11th and Thanksgiving Day on the last Thursday of the month bring vividly to our attention the great national principles and ideals which inspire the American people. But patriotism and religion should never be divorced. The house of our national pride and prosperity is built upon sand if the rock of religion is removed. The stability of our American institutions lies in the religious principles upon which they were founded. Patriotism without piety becomes sounding brass and a clanging cymbal. Therefore it behooves us as Christian men and women to give the religion of Christ proper place in our national life. We must remind ourselves and the world constantly of the fact that only that nation is blessed whose God is the Lord. The avowed purpose of Home Missions is to build the Kingdom of God into the life of the nation. Thus religion and patriotism blend during the month of November as perhaps at no other time in the year.

Moreover, it is scarcely a year since the great National Home Missions Congress was held in Washington, D. C. This great gathering of Missionary leaders released a wealth of data, of facts, of conditions, the knowledge of which should be shared with the rank and file of our people. The work of Home Missions never was presented with more challenging conviction. Never did the importance of the work loom more largely than today. If there is any apathy or indifference on the part of some people to the Home Mission enterprise, the reason for it must lie in themselves and not in the lowering of the magnitude and significance of the task itself. The call was never so loud as today; the urgency never so great. The forces and factors upon which the American people had rested their confidence have largely failed and we find ourselves today in an economic and industrial slump from which there seems to be no immediate escape. Can not the people of this nation see that the only deliverance must come from the application of those religious principles which have been allowed to be obscured in seasons of prosperity?

Home Missions is the effort on the part of the Church to win to Christian discipleship the people who are outside its fellowship and to apply the Gospel of Jesus Christ to all the relationships of life. With 50,000,000 people outside the Church, and with a pagan civilization constantly asserting itself, no one can say that the task of Home Missions is finished. It has just begun! Leaders in the Church are recognizing this fact and are beginning to apply a strategy that will make the work more effective than ever.

Now, our people need to know these facts. They need to be informed of what is going on in the country, in the Church, and what the needs really are. Home Mission Day furnishes the occasion when every pastor, every Sunday School superintendent, every teacher, should bring these

things to the attention of the people. It can be made a great day of the Church if proper preparations are made for it. The Consistory or Sunday School Cabinet should meet at an early day and appoint a special committee to prepare for Home Mission Day. This committee should plan to give a patriotic and religious setting to the special service. The Church or Sunday School room should be suitably decorated with flags and mottoes. Announcement should be made several weeks in advance. An effort should be made to get a full attendance. The envelopes should be placed into the hands of every member of the Sunday School and congregation at least two weeks before. The pastor should prepare the most inspiring and informing sermon and magnify its place on the program of the day. There might be letters secured from Home Missionaries which should be read. Everything in the service should serve to lay this great work upon the hearts of the people. Instead of the service being dull and uninteresting, it should bristle with life and passion. Instead of apologizing for this special service and day the pastor and officers of the Church should hail the same as a great opportunity to lead their people out into larger interest and greater activity in the Church. With a little thought and effort the annual HOME MISSION DAY can be

made a great blessing instead of a bore in the Church.

THE TWO BENEFICIARIES ON HOME MISSION DAY

By Wm. F. Delong, D.D., Superintendent Church Building Department

Home Mission Day is an annual occasion. By action of the General Synod the second Sunday in November is designated as Home Mission Day. This action of the General Synod is always confirmed by the Synods and Classes of the Church. Usually the lower judicatories of the Church authorize the observance of Home Mission Day on the second Sunday in November or such day suitable to the different congregations.

The special offering received on this day is always given to a beneficiary designated by the Board of Home Missions. A few years ago the offering was divided between three beneficiaries, viz.: Faith Church, State College, Penna.; St. Paul's Church, Roanoke, Va., and Wilson Avenue Church, Columbus, Ohio. Such an arrangement worked very well and was a great help to the three Missions, one of which (Wilson Avenue), has since gone to self-support.

This year the Board named two Missions to be beneficiaries, viz.: First Church,



Views of Our Pleasant Valley Mission and Its Activities

A Junior Department Class in the Sunday School

Second Meeting Place

First Meeting Place

Present Church Building

A Primary Class in the Daily Vacation Bible School

Christian Endeavor Society Officers

Homestead, Penna., and Pleasant Valley, Dayton, Ohio. The Board also recommended that the offerings from the entire Pittsburgh Synod be given to First Church, Homestead, the offerings of the Ohio Synod to be given to Pleasant Valley, and that the offering from all the other Synods be divided on a fifty-fifty basis between the two Missions. This recommendation was approved by the different Synods.

These Missions are located in adjoining Synods but represent two types of work, neither one amongst a foreign speaking people, but different. Let us consider each beneficiary by itself.

Homestead is a suburb of Pittsburgh. It is located in the heart of the great steel industry. The people are employed in the steel mills. The Mission, organized a number of years ago, occupied a small and inadequate building. It was very poorly adapted for Sunday School work, besides the building was in great need of repairs. The question arose as to whether the building should be remodeled or a new site purchased and a new and larger building erected. The latter course was chosen. The new site was purchased upon which a modern Church and parsonage were erected. The equipment of First Church is sufficient now for many years to come. The Church has all the appointments for aggressive work, but the present load is a bit too heavy for the Mission to carry alone. It cripples the work. If proper aid will be given at this time the congregation with its different auxiliaries will be able to contribute their share in the building of the Kingdom into the life of the community. It is not to glorify the Reformed Church in Homestead but to do our part in making Homestead a better place in which to live. The minimum that should come to this Mission through this Home Mission Day offering is \$8,000. They have set their goal as \$1,000. May the rest of the Church not fail in the balance.

Pleasant Valley is located on the border of the city of Dayton, Ohio. You cannot tell when you pass from the city into the suburb. This is a community that has developed since the war. Nearly all of the inhabitants of what is called Pleasant Valley come from Kentucky. They came to Dayton to improve their own conditions. They occupy very humble homes which most of them are buying and improving them as they are able. Soon after these people settled there Pleasant Valley Mission was established in the home of a resident of that community. Later a portable chapel was erected on a vacant lot located in the central part of the community. Here is a real Home Mission station. The people are anxious and willing to be led. They have responded splendidly to the leadership of the faithful missionary and his wife. Ours is the only Church in the community. A new building is needed. These people cannot, as yet, help themselves. They are not asking for a cathedral but a modest building in which they can worship and do the educational work needed among the young people. Perhaps in few congregations does a larger percentage of the young people attend the regular Church service than is the case in Pleasant Valley. These people deserve the help of the Church at large. At least \$15,000 is needed on Home Mission Day to make the dreams of these humble, loyal people a reality. May the Church speak and give liberally.

SUCCESS ASSURED IF HELP IS GIVEN!

By the Rev. Frederick C. Seitz, D.D.,
Greensburg, Pa.

Home Mission Day has two outstanding objectives. The one is information and the other is inspiration. The members of the Church should be informed as to the status of our Home Mission work. And at no time was it more important than right now for the ministers and the lay leaders of the Church to be certain that the information they impart is true and correct.

Rumors and hearsay should be checked up before passed along. Anything that is true concerning the work and standing of the Home Mission Board and its work, the membership of the Church has a right to know, and should be told.

This information will not only enlighten the members of the Church but it will move them to make sacrifices for the great and important work of Home Missions. They will be inspired to do better and greater things than ever before because their zeal will not be the result of a passing emotion, but of an intelligent participation in a great and worthy and necessary work. The strongest and most resultful appeal that can be made is the impartation of information.

This interest and zeal must be given an opportunity to express themselves in a material way. And that is why the offering is truly a means of grace. The gift signifies the extending of the giver himself to the cause. He is not simply help-



Rev. and Mrs. Loran W. Veith

ing something but he is giving himself to it. He cannot be a Missionary but he can help support one. His gift is himself at work in and through the consecrated and dedicated worker. The giver himself should feel that by his gift he is really doing part of the work himself and in size it ought to represent the part of the work he feels ought to be done by him and that he could do were he free to do it himself.

What has been said in this general way holds equally in specific cases. For instance, the Home Mission Day offering of all the congregations of Pittsburgh Synod and half of the offering of the other Synods, except that of Ohio Synod, is to be given to the Mission at Homestead, Pa. Here we have a struggling child. It is well housed, but burdened with a heavier load than it can carry alone. That it is worthy is evident from that fact that the Board of Home Missions, the Pittsburgh Synod and all the Classes within the bounds of this Synod endorsed it.

What the writer wishes to stress is that now is the time to give it help. It is doing its utmost and help at this time will push it over and beyond a critical time.

A young man starts out upon his life's work. He begins at the bottom as he ought to, and is struggling with all his might to succeed. He has a hard time. His income may not quite meet his expenses. This is the critical time for him and right at this point he needs the help of his parents and friends. If given, his success is assured; if withheld his success is hindered, if indeed not jeopardized.

Just so it is with the Mission at Homestead. What then is our duty to this our

child? Assuredly to give it our enthusiastic support in the form of a liberal offering.

IN BEHALF OF HOME MISSION DAY OFFERING

By Mrs. M. G. Schucker, President of the
Woman's Missionary Society of
Pittsburgh Synod

Inasmuch as the offering of the Home Mission Day is to be shared in by the First Reformed Church at Homestead, Pa., it is desirable that the Reformed Church as a whole should know this Mission and its people as well as we of Allegheny Classis and Pittsburgh Synod know their problems and circumstances. Here there is a Mission field differing in many respects from the usual type of Missions in our Church. Some years ago there was a fair number of Reformed people in Homestead and vicinity, a number justifying our Church in following them with the Gospel. They welcomed the help to a means of worship with enthusiasm and have supported faithfully and with splendid devotion the work of upbuilding for the Kingdom in their community ever since. There is no constant source of people naturally leaning toward the Reformed Church in this field. The Mission must grow from accessions of such as have no Reformed heritage, so to speak. Growth is accordingly less rapid and reliable, especially also as there is a more or less floating population in such an industrial center as Homestead is known nation-wide to be. All these years Homestead Mission has done a great work which has probably been telling more for the Kingdom of God but without great glory to the Mission in the sight of the Church. To be specific in what we mean, it is that through the Sunday School and its young people's activities, many hundreds of children have received training and religious nurture, who as they became older went to more distant Churches of their choice and of their parents' affiliations. Many also joined the Church but by marriage and otherwise followed their path of life in other places. By these and similar conditions the membership of this Mission have always been well schooled in Mission workings to help carry on. They have ever stood by and shown most exemplary devotion to their work in the Mission. There has been plenty of real self-sacrifice and sincere love for their Church and its ministrations. They know how to reach out and gather in a missionary way. There have also at times been quite disheartening conditions to confront. They have always been faithfully and courageously confronted. At this particular time, when this Mission is being brought to the attention of lovers of the missionary interests of the Church, they are embarrassed and laboring under the industrial depression that is nowhere more severely felt than in such a steel center.

This Mission, we think, is most deserving of the best that the Churches can do for it at the time of Home Mission Day. I gladly commend this First Reformed Church of Homestead to all congregations, Sunday Schools, Societies and to individuals of means for assistance by a generous Home Mission Day Offering.

TWO ALTERNATIVES AHEAD!

By the Rev. A. M. Billman,
McKeesport, Pa.

As individual Church members we have the joy of obeying the Master's command, "Go Ye Into All the World," when we support the world-wide program of the Reformed Church. An added thrill comes to us when we can do something in a personal way for a cause that we know personally.

Home Mission Day gives us such an opportunity when we are asked to join our gifts with those of others to help lift some struggling congregation in our own Synod

from a position of utter hopelessness to one of real service and eventually to self-support.

The Church that is brought to the attention of Pittsburgh Synod this year is First Church, Homestead. Caught by the business depression just after they had, at great personal sacrifice, finished the erection of a long needed modern plant, they find themselves not only unable to meet payments on a large loan from local banks but interest charges due in January have not been met. The Board of Home Missions has done everything possible in the face of its own heavy indebtedness. The two alternatives ahead are, a sheriff's sale of this fine property or a generous Home Mission Day offering that will save the day.

THE HOMESTEAD MISSION

By the Rev. Henry L. Krause, President of the Pittsburgh Synod

At the spring meeting of Allegheny Classis in 1921, the writer was chairman of a committee reporting on the conditions at the Homestead Mission point. Here, in a great industrial center, was located a small run-down frame Church with an abbreviated parsonage attached thereto, called the Reformed Church properties. It was a poor, unattractive plant, sadly in need of repairs within and without. It had a reasonably good Sunday School and a loyal, but bewildered, congregation and Consistory. A day of reckoning had come! It was a question of planning afresh or of disorganization. The committee of Classis had to assemble facts and make recommendations. A community survey, conferences with Consistory, reading of congregational minutes and history, talks with neighborhood pastors and occasional preaching services with the congregation—all this was involved. Suffice it to say, the ultimate outcome of those earlier labors resulted, after due preparations, in the relocation and rebuilding of the new Reformed Church in practically the same district. Now, the present economic depression, with its resultant embarrassments and problems, confronts the Homestead Mission, her pastor and people.

Homestead is one of the big industrial areas of metropolitan Pittsburgh. The Reformed Church in the United States ought to make her contribution to the Christianization of this area through the support of this mission, given new equipment and facilities by the Home Mission Board a few years ago. Persons in this area have done much for the Mother Church and her institutions. Here is a chance for a co-operative benevolence on the part of all. We cannot expect the missionary and congregation to surmount their obstacles alone! The seriousness of their plight deserves a Christian answer in measurable benevolence. To those allotted this point on Home Mission Day, may an imperative need awaken a spontaneous giving. The Reformed Church needs to care about her well placed outposts. Continuity is related to Church extension.

WHY HOME MISSION DAY AND AN OFFERING?

By the Rev. J. H. Mickley, D.D., Johnstown, Pa., Stated Clerk of the Pittsburgh Synod

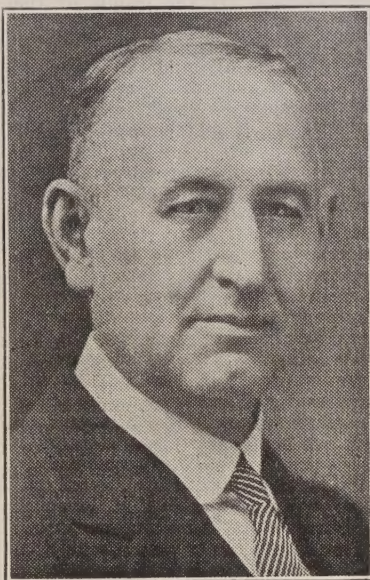
There are two vital reasons. The first is that it gives the Board of Home Missions an opportunity of presenting its work to both the congregations and the Sunday Schools of the Church. The second is that it gives an opportunity to the Church to help finance a fund for the erection of a mission Church or pay the debt resting on it.

The observance of the day has educational values. Comparatively few of our members know that almost one-sixth of our congregations are missions, and that perhaps one-half of the congregations organized during the last one hundred years received mission aid. That many of the

congregations receiving mission aid have been contributing annually from \$1,000 to \$3,000 to the benevolent operations of the denomination. To rightly inform our membership of what has been done in the past and to what the Board is endeavoring to do will surely bear fruit in the days to come. The informed Church is the responsive Church.

It was possible 50 to 75 years ago to organize a mission and erect a Church for \$2,000 to \$3,000. Ofttimes a lot was donated. The people were satisfied with a very modest building and furnishings. The Church was in harmony with the majority of the homes of that day. Times have changed. What satisfied your parents or grandparents will not satisfy the present generation. If it will not in the home and the school, can you expect a Church and Sunday School building 50 years old to attract and hold your children when a sister denomination builds and rightly maintains a modern Church plant?

Our Board of Home Missions in the past 10 to 20 years sought to meet the needs of Missions as the Church provided the money. To do so required thousands of dollars to hundreds 30 to 50 years ago.



Rev. D. J. Wolf, pastor of the Homestead Mission

This it has tried to do in our growing towns and cities. It has been costly building during the last 15 years. It did not always receive the help it expected from the mission. The result is that some missions have large debts. The depression of the last few years has kept the missions

from making payments on their debts as they had planned.

To help one or two missions each year the Board asks a liberal offering from each Church and Sunday School. This year the offering is to be divided between the First Church, Homestead, Pa., and the Pleasant Valley Church, Dayton, Ohio. Let our ministers and Sunday School superintendents use Home Mission Day to inform their members of what our Church is doing for Home Missions and at the same time give them an opportunity to help these missions.

HOME MISSION DAY THE PLEASANT VALLEY REFORMED CHURCH

By the Rev. H. J. Christman, D.D., Dayton, Ohio

The Pleasant Valley Reformed Church is one of the very worthy beneficiaries of the offerings of the Home Mission Day. It presents a deep need, a challenging opportunity and a sacred responsibility.

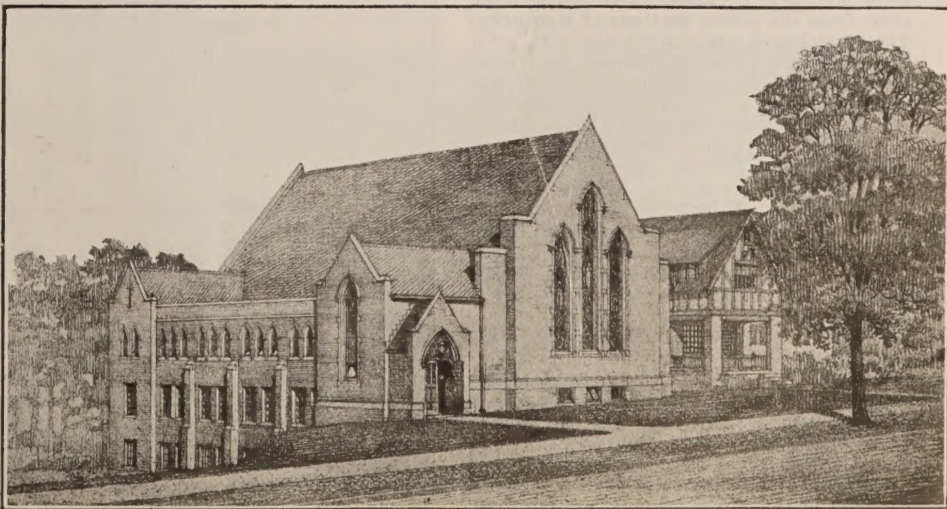
Here are over fifteen hundred people living a mile from the city of Dayton, very few of them served by any other Church. They are in need of the Gospel and they know it. They are responsive and co-operative. They need a Church building. The portable building in which they now worship and do their work is at once inadequate, uncomfortable and unsafe. They themselves are entirely unable to erect a building. They will do all they can but they cannot contribute much, for they are poor and many of them unemployed.

The spiritual work of this Church is handicapped for the want of the proposed building. With it hundreds more of the people, especially the children, can be reached and helped. Gathering more than can be properly cared for is purposely avoided. This limitation needs to be removed.

Here is a rare opportunity for the good people of the Reformed Church to do an unusually fine service. The Church is well organized and efficient work is being done. The Sunday School is departmentalized and the character of its work is rapidly rising with a continuous work in leadership training. The attendance of this year is a decisive gain over that of last year. The pastor, Rev. L. W. Veith, and his good wife, who also completed the course of study in Central Theological Seminary, are doing a faithful, self-sacrificing work and a strikingly efficient service.

The necessity for advance is the proposed building. This can come only by the consecrated giving of the Church on Home Mission Day. May there be no failure all along the line. May the depth of the sacrificial spirit of Jesus be ours as we make our contributions.

An opportunity always means responsibility. It is hazardous business to fall



New Church and Parsonage of Our Mission at Homestead, Pa.

short of our opportunities. Here is an opportunity as rich as gold. It is an investment in human life which will pay large dividends. God has led us into it. He has blessed our efforts. He has provided the organization and the leadership. It is a sacred trust. We must not fail.

HOME MISSION DAY OBJECTIVE

By the Rev. George Longaker, D.D.,
President of the Ohio Synod

Visualize with me if you will. Pleasant Valley Mission is within the bounds of South West Ohio Classis, Ohio Synod, having been designated as one of the two beneficiaries of the Home Mission Day offering. To the North and East of Dayton, Ohio, practically contiguous with the city's corporation line, is this point of deep interest. Ours was the privilege to visit it upon two different occasions. From more than a cursory survey, it is possible to speak and write with a degree of accuracy, giving a fair, unbiased idea of the situation and of the present imperative needs.

An unhurried tour was made each time. A group of us drove over and about the parish, noting the sort of houses erected and the type of people resident therein. The buildings are modest but respectable. One is impressed with the fact that they built within their ability and means, cutting the garment according to their cloth. On every hand there are evidences of improving the premises as conditions and circumstances permit and allow. This is certainly commendable.

Then the place of worship where the children and adults alike receive Gospel instruction, claimed attention. The Church is a portable structure, once used elsewhere, then transferred to this site. Its purpose was simply temporary, to be replaced by something permanent in the course of time. It requires no long look to discover that this edifice is difficult to heat comfortably, being out of plumb and having plenty of ventilation other than by means of doors and windows. This is particularly true during severe weather and windy seasons. No stretch of the imagination is required to believe that the thermometer registers no higher than 35 or 40 degrees while the furnace is doing its best. This feature is deplorable, for the best work cannot be done when the body is chilled and shivering. But the facilities are absolutely inadequate. Crowded, cramped conditions are not conducive to high interests and noble results. Yet they appear to utilize every particle of space and they go ahead without murmuring or complaining. By contrast and comparison with many plants far below the average, wonder strikes us that even anything can be accomplished. However, we venture to assert that their attainments exceed greatly those of similar size, though blessed with better quarters.

If there was ever a real need, appealing to be met, here it exists. These people have come from the poorer sections of Kentucky. They purchased lots and started with grim determination to obtain homes for themselves and their large families. For the most part, they are hard, industrious workers but of the unskilled class, hence their wages are low, especially in these days when jobs are at a premium and the hours of labor are limited. Consideration must be taken of their possible earning capacity and of their household responsibilities. They do splendidly in a financial way, yet this cannot be much. Surely this is distinctly a Home Missionary enterprise, right in our midst and at our door.

We, the Reformed Church, entered this field of opportunity. No other was ministering to the moral and spiritual needs. There is no competition with sister denominations and, since we assumed the obligation and sought to foster the work, everything is dependent upon us. These folks are eager for the highest and best, demonstrated in any educational or religious gathering. At such times, they generally outnumber other congregations in their rep-

resentation. They want to learn. They are desirous of contributing their share as far as it lies within their power. One is impressed by their serious earnestness and what more could be asked?

Into this district, Rev. and Mrs. Veith went a few years ago when a more lucrative charge might have been had. Love and service motivated them. Their work has been heroic, valiant and sacrificial. Much has been accomplished with so little, having in mind the equipment, but they have not faltered nor wavered in their God-given task. It is a question if many would have stood by so loyally. They won the complete confidence of the community. The people respond royally. Both the leaders and the led merit and deserve our utmost help and assistance.

General Synod's Board named this Mission for our specific support in 1931. In response to an overture the entire offering of Ohio Synod was designated for this place. This judicatory has set a goal of \$10,000. Many of us are sanguine enough to believe that our gifts and contributions will more than total that sum as people of means are interested. Pittsburgh Synod's offering will go to the other beneficiary. The contributions of the remainder of the denomination will be divided equally between the two. If the people of the Reformed Church will measure up at this time, a new structure is assured. Unless ample funds are at hand the Board cannot proceed but it guarantees immediate action when the money is ready.

In a sense of justice and fairness do we do right by crippling and handicapping such a work? This standing opportunity waits patiently for adequate and sufficient facilities. Worthy is this venture of faith. The Board stands ready to act as quickly as the Church at large awakes and responds with the necessary funds. Each and all face this privilege and responsibility on Home Mission Day in November. Everyone who is acquainted with these zealous missionaries, who knows anything of the existing situation, and who is constrained by the farewell commission of our Lord, will certainly do as he or she is able. The call has been sounded. The challenge meets you directly. Whatever you do, do it for the glory of God, thereby advancing His glorious, ever-enlarging Kingdom.

HOME MISSION DAY AND PLEASANT VALLEY REFORMED CHURCH

By the Rev. L. W. Stolte, Dayton, Ohio

In thinking of Home Missions the writer used to think of Churches that had been organized in certain centers either rural or suburban where a nucleus of people had settled that were "Reformiert von Haus aus" and that needed to be conserved for

the Reformed Church. In many instances they were of the same nationality so that as a group it constituted a unit. Many of our self-supporting Churches originated in that way. Churches thus organized have very often revealed real strength of character. But the appeal for the organization of a mission is much wider than that. In fact, wherever there is a community that is unchurched and in which there are homes and families in a sufficiently large number that need to be reached with the gospel of Christ so that the organization of a Church can be justified, constitutes a challenge to any Church or denomination to go in and possess the field. Even in our day there are many opportunities that offer such a challenge to the Church. In recent years there have been more opportunities than the Church has been able to care for. Yet the very life and existence of a denomination depends upon its expansion through Home Missions.

This leads us to an urge of and for Home Missions because of our denomination. Through the agitation for union and the pleas that have been made for union in the interest of the Church and the Kingdom, the word denomination has almost become passe. While I am interested in union movements and would not in any way speak against them, I believe we still must feel that as a denomination we are justified in saying we stand for a definite evangelical Christianity as interpreted in the Reformed doctrines and therefore are justified to carry on a vigorous program in the organization and continued support of Home Mission Churches. It has often impressed me, how certain sects, in whose doctrine we did not believe and which we would be unable to accept, after all succeeded because of the very strong emphasis they placed upon their tenets of faith and from which they never receded. It is also true that some of the strongest denominations of our country are those about which no one has even been left in doubt as to what they believed. It is therefore also in the interest of our denomination that we would plead for an observance of Home Mission Day. It is within that sense of a denominational consciousness that our moral obligations are constituted. To that Church in which we have found our salvation and have received the nurture of our Christian life we owe our allegiance and therefore also our most hearty co-operation and support of the work of Home Missions. This will apply equally to individuals and congregations.

However, a still larger plea for the observance of Home Mission Day and the support of the Pleasant Valley Mission is the actual need of the field and to come to the aid and support of the good work that has already been done. Those of us who



An Average July Attendance at the Pleasant Valley Mission Near Dayton, Ohio
139 Children and Adults Present for Sunday School and Church Service

are familiar with the field know that spiritual destitution constituted the real challenge for the organization of this Mission. This is Home Missionary work not from the standpoint of looking after those of our own household of faith but rather that of bringing Christ's redemptive power into the lives of boys and girls, men and women, to whom Christ means everything. If we want to measure the value of this work by facts and figures or if we would ask what will it contribute in the future to the denomination, then we had better ask ourselves the question, do we still believe in the estimate and value that Christ has placed upon the salvation of souls. "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." We might ask is there enough spiritual life in us to believe that as a Church we have a real mission to such a community. Perhaps this mission would really test our faith in Christ, in the mission of His Church and our faith in Humanity.

We have been present at various services in this mission and wish to testify to the fine work that has been done here by Rev. and Mrs. L. W. Veith. Their spirit of service and sacrifice as they have lived amongst these people, has done much toward the transformation of individuals as well as the community. The congregation is very receptive to the preaching of the Word and gives evidence of a Christian congregation. The facts and figures of the mission and the challenging need of a new building will no doubt be presented to you in the literature you will receive and so we wish to limit ourselves strictly to the great moral and spiritual challenge that is offered to our denomination and especially to the congregations of Ohio Synod to do their very best for the Pleasant Valley Mission at Dayton, Ohio, on Home Mission Day.

HELLO. MR. VEITH!

By the Rev. Otto J. Zechiel,
Sugar Creek, Ohio

"Hello, Mr. Veith!"; "Hello, Mr. Veith!" This was the happy sound that came to our ears again and again, from happy boys and girls as a group of us, in Mr. Veith's car, made our way through the Pleasant Valley community a few weeks ago. It bears testimony to the fact that in a Mission undertaking the outstanding asset is the personality of the missionary. I believe this is true in the Pleasant Valley Mission, near Dayton, Ohio. Rev. Mr. Veith and his good wife have lived themselves into their community in a remarkable manner. The entire neighborhood is feeling the uplifting influence of their presence. Not only are they going into the community but the community is coming to them. They come, men, women, children, with their troubles, their needs. They want comfort and help. They want to learn. They are an appreciative and responsive people scarcely able alone to face the changed conditions under which they now live. They do need help and this our missionary and his wife are giving as they are able.

But they lack the equipment to render their best service. With a better Church building they would be able to do far more effective work. The building is unsightly and unattractive. It is too small for the needs of the congregation. Even now they are finding it necessary to restrict the size of certain departments of the school for lack of room. The building cannot be heated properly in cold weather. Surely, a room with a temperature of 32 is no fit place for a child or adult to worship God or study His word.

The people of the community are too poor to build the House of Worship they so much need. The Board of Home Missions is laboring under a crushing burden. Hence, the challenge comes to the Churches through the Home Mission Day offering, to

help this most distinctly missionary undertaking of our denomination in America. Pleasant Valley presents to our Church a challenge for such a time as this.

CHURCH COLLAPSES

Many Seriously Injured

Lives of 200 Adults and Children Endangered

The above headlines give us a vivid picture of a very probable happening at Pleasant Valley Church, our Mission situated on Valley Pike, north of Dayton, Ohio. The accompanying picture quickly indicates to us that absolutely nothing but the abiding care of Almighty God has kept the above headlines from becoming an actuality, instead of only a constant fear on the part of the pastor and people of this Church.

Early in the year 1926 there came to our denomination a plea to provide the Gospel for the people living in a community known as Pleasant Valley and consisting of over a thousand souls. It became very clear that it was the will of God that our Church should foster this work and provide the Bread of Life in a field that was peopled by folks hungry for the Gospel which would set them free and make them free indeed.

After several months of skilfully conducted surveys, inquiries and experiments, the committees representing the Board of Home Missions, the Board of Trustees of South West Ohio Classis and the Committee on Mission Fields of South West Ohio Classis, planned to launch out in this work as our answer to the call "TO COME OUT TO PLEASANT VALLEY AND HELP US."

The building shown in the above picture was at that time and had been for many years used by Calvary Reformed Church of Lima, Ohio. This congregation was at that time completing their new Church Home and with considerable inconvenience to themselves decided to release this portable building that this new congregation at Dayton might have a place in which to worship. This building was then wrecked and transported to Dayton and erected on property belonging to this newly formed Church.

In January, 1927, Pleasant Valley Reformed Church was organized with 39 charter members. The months since that time have been ones of dreams, shattered hopes, trials, difficult labors and successes, but through it all this group of folks have heeded the commands of the Master, "Watch and Pray," "Be of good cheer, I am with you always even unto the ends of the earth." The Church has now a membership of 103. The Church School, which is entirely departmentalized, has an attendance of over 150. The future of this congregation is marvelously bright, with hundreds of good prospective members, as only about 10 per cent of our community has been reached after these five years of

labor in the Master's Vineyard. Each summer for a period of four weeks we conduct a Standard Daily Vacation Bible School with over a hundred children in attendance. The entire program of this Church is based on a scientific case work evangelism plan and with an opportunity to transform an entire community from a bit of Hell into an actual corner of Heaven.

The important work of the Church School and the Daily Vacation Bible School for the past year and a half have been seriously handicapped because of a lack of proper facilities and because of the unsafe conditions of our present building. Cold winter days have seen this young congregation worshipping in their Church building when a tested thermometer inside the auditorium placed at the warmest corner, hovered around the freezing mark.

Yet in spite of these adverse conditions this congregation has grown 300 per cent in 4 years, increased 50 per cent in the last year. But this cannot go on unless the people of our Good Old Reformed Church come to the rescue on Home Mission Day and provide the needed funds for a proposed building which will be both adequate as to the size of the present congregation and the immediate future. The large part of these funds needs must come from the Church at large because our people cannot of themselves provide them.

As Christians standing before our Common Father God and our Master Jesus Christ, WHAT WILL BE OUR ANSWER to this call? Can we permit this group of Stalwart Christians to worship in a building, when to enter that building means to consciously endanger the lives of themselves and those whom they love? How shall we answer to God should the inevitable happen and the headlines of this article become a reality?

The Rev. Loran W. Veith,

Pastor of the Pleasant Valley Mission.

IMPRESSIONS — PLEASANT VALLEY

(Dr. Charles R. Zahniser, Secretary and Lecturer at Seminaries and Universities, under the Federal Council of the Churches of Christ in America, has written the following letter to Dr. DeLong regarding the work at our Pleasant Valley Mission as he has seen it on several visits.)

Dear Dr. DeLong:

I am glad to receive your inquiry concerning my impressions of the value to be found in the work under Mr. Veith at Pleasant Valley adjacent to Dayton, Ohio, and to know that you are considering securing some financial support for the enterprise.

I have no hesitancy in commending it most highly. I visited the field first in the spring of 1930 and was again in touch with it a year later. Without question I have not seen any such enterprise anywhere in the nation which impressed me more with the sanity of its program and the actual results accruing for the expendi-



Choir-girls of First Hungarian Reformed Church, Los Angeles, Calif.

tures made. What impressed me first was the nature of the opportunity which seemed unique; here was a whole community of American-bred people who had been rather suddenly lifted out of one of those secluded coves of our country where they and their parents had been born, and thrown into the midst of the stream of modern social life. It was not the ordinary situation in which individuals from such sources come into urban communities and become assimilated either to the good or the bad with which they come in contact; it was a case of an entire community which brought its own neighborhood patterns along with it. Of course they could not be continued. The question was what was going to displace them.

The next thing impressing me was the wisely projected program which your people had instituted. You did not go to to

pick out the more promising and fortunate individuals you might find and lift them out of the community, and you did not try to impose a new culture upon them from elsewhere. Instead, you went to work to enable these people themselves to lift their own community out of its condition and to permeate it with appreciations of Christian ideals. There was a stimulating combination of the attitudes and techniques of the social settlement with the passionate devotion and joyous faith of the Christian gospel.

These things impressed me on my first visit. Last spring I was gratified to find that the results were so manifest; much greater, I confess, than I had hoped to find. Here were nearly all the children in a week-day school of religion taught by the pastor practically throughout the school year. The young people and mothers

gathering regularly in considerable numbers in clubs and other groups where they were both learning of higher levels of living and receiving inspiration to climb to them. The very condition of the streets and houses and yards showed the effects of what is unquestionably the influence of the work under Mr. Veith and his helpers.

At the same time I was impressed with the evident need of further facilities and larger equipment for the work of your Church than they now have or can provide themselves. Therefore, I repeat that I am gratified to know there is a prospect of your securing some financial help for them. I am confident you will find few enterprises where there is more assurance of worth while returns for the Kingdom to be secured for investment made.

Sincerely yours,
(Signed) Chas. R. Zahnizer.

Ministers and War

By CHARLES D. ROCKEL

Many efforts are being made to minimize the influence of the Christian ministers who are rising in increasing numbers to renounce war. But the fury of this effort betrays the fear that is lurking in the hearts of the "big army and navy" groups. A revolution has swept over the Christian Church in the last twenty-five years, and it is sweeping increasing numbers of Church people with it. Preachers have come to see that war is no more inevitable than slavery, small pox, or the divine right of kings.

Too many editors are still engaged, however, in throwing a smoke screen around the question of world disarmament. We find, for instance, the "Baltimore Southern Methodist" saying, "There is more talking through the middle of the ministerial hat on the subject of war and disarmament than upon any other topic which is to the fore today. During the late world conflict, everyone, even ministers, had militaristic leanings, and many preachers now shouting loudly for peace at any price were then thundering death and destruction at the Germans and were retailing tales of 'atrocities' which every college freshman knew were being manufactured in quantity lots by French, British and American propagandists." Yet Dr. Henry VanDyke did not know this, and perhaps the editor of the "Baltimore Southern Methodist" was then a freshman in college, since he knew so much which has only been revealed in the last few years. The intelligence of quite a few editors has been greatly over-rated, if this is a real example of editorial intelligence. Of course, "The Army Chaplain" joins in praise of this editorial by quoting it in full.

Now it is quite true that many preachers took their orders from the warring governments during the World War, but for reasons which seem quite beyond the understanding of the writer of this Baltimore editorial. Many preachers supported the "war to end war" because they were already convinced that war and the religion of the Prince of Peace could not endure side by side forever. One or the other had to go. So they entered the "war to end war" in all sincerity because they believed they could thus end the travesty of having the Christian Church bless any more wars. They had become convinced that under modern conditions all wars have become wrong and for that reason worked to "end all wars." This is just what those who would minimize the sincerity or the courage of the ten thousand ministers who have renounced war do not understand. There was an inarticulate conviction concerning the sinfulness of modern war in many a preacher's heart but it required the blatant insincerity of our statesmen and militarists to give this conviction a voice.

REAFFIRMATION

O Lord, no matter what they say,
Thou art the Truth, the Life, the Way.

Though men would choose a path
their own,

Would try to tear Thee from Thy throne,

O Lord, no matter what they say,
Thou art the Truth, the Life, the Way.

There is no other cure for sin
Except Thy cross and discipline,
Man does not wish to have it so;
There is no other way to go.

O Lord, no matter what they say,
Thou art the Truth, the Life, the Way.

Herbert S. Boyd, in
Springfield Republican.

Preachers now know that "the war to end all war" was a lie of militarists and for that reason they are saying to all the world that they mean to "end all war" just as they meant it when they went into the World War. War can only live on lies, and the war spirit is being kept alive today by the lie of an aggressor nation. The war-minded know that it is impossible to establish the fact of aggression in the flood of lies and propaganda that is let loose to hide imperialistic adventures. Every nation proclaims its "innocence" in provoking an "attack." Yes, peace has its risks; but why must the race always take the risks of war and keep on drifting nearer and nearer to the brink? We hypocritically assert that we want peace, but go right on preparing for war. Now if the war system so warps our sense of truthfulness, we can save our integrity of soul only by renouncing the whole war system, and that is just what sincere ministers have done.

Have we forgotten that the World War settled nothing? Fourteen years after, victor and vanquished are struggling to save us from a world-wide economic depression, anarchy and revolution caused by the war. While the nations are wrestling with the unsettlement caused by the war, and it is far from sure that they can beat destruction, civilization is drifting ever nearer to the brink. And yet the "Baltimore Southern Methodist" can say, "As if in revulsion against the mud and blood area, the present world movement calling for disarmament, which is quite wholesome (is this lip homage to the editor's better nature?), has been pushed to an extreme wherein men

shout that 'all war is murder' and would tag such men as George Washington and the signers of the Declaration as guilty of their brothers' blood. Such persons make no distinction between wars which are defensive and wars which are aggressive and call all war an unmixed evil, and *per se* wrong." This certainly is "talking through the middle of the (editorial) hat" and shows all the earmarks of the tales of "war atrocities" which every college freshman knows are being "manufactured in quantity lots" by ship builders, munition manufacturers, professional militarists, big army and navy men and a lot of self-appointed "patrioteers" who deny the spirit of 1776 and betray the founders of this Republic.

To say that "all war is murder" does not "tag such men as George Washington and the signers of the Declaration as guilty of their brothers' blood" any more than it makes them criminals to say that "all slavery is morally and legally wrong." This is the same kind of lying propaganda that poisoned the thinking of the masses during the war with stories of "atrocities." We do not slander Washington when we say that he had slaves, although the conscience of mankind has since repudiated slavery as morally and legally indefensible. It is a great pity that such infantile drivel should be clothed with the pomp of editorial comment.

"War is a terrible thing, and no one can defend it save on the ground that there are worse things than war — (and there are)!" So says the editorial, but sagely refrains from suggesting what it is that is worse than war. As soon as we can convince ourselves that Jesus would put on a gas mask and then march out with bayonet fixed to rip out the entrails of His fellow-men, we will be willing to say that not all modern wars are wrong. But until we shall so brutalize our conscience that we can see Jesus act like a jungle beast, tearing its prey and lusting for human blood, we shall go on declaring that "all wars are murder" and insist that those who want to be loyal to Jesus Christ can have nothing whatever to do with war. If the war spirit is not a denial of the Christlike spirit of brotherhood, why did Jesus not seize the sword and spear and put Himself at the head of the Zealot army and tear the entrails out of the Romans who were crushing His people under the tyranny of their imperialism? Why did Jesus not butcher and ravage His way to glory? If ever a nation had just cause to take up the sword in battle for its rights, that nation was the Jewish nation of Jesus' day. Yet He emphatically warned His people against the spirit of hate. Who ever heard of plunging a bayonet into the quivering flesh of one whom you have never seen until the

moment of your murderous act, and doing it in love? What nation ever ravaged the countryside of another in mercy? Because that is impossible, Jesus warned His people that "all they that take the sword shall perish with the sword," and the wrecks of mighty military nations strewn along the path of history vindicate the insight of Jesus.

But our Methodist editor is not satisfied with confusing the issue but proceeds to offer his insults to these preachers and assures us that only he remains altogether righteous. "It may be their present purpose not to sanction any future war, but

they would 'not see it that way' if that type of conflict were to break. (Referring to 'the Russian system.') In our opinion the Church ought to keep its head on this whole matter." Which is just what the ten thousand and more preachers are doing. When Roman officials threw the Christians to the lions because they would not burn incense to Caesar as a god, they were trying to get these Christians to "see it their way," and many of them did come to the point where they no longer saw it Christ's way. But many remained true to their high calling in Christ and lifted the Roman empire off its hinges on the lever of their loyalty to Christ. Among the ten

thousand ministers who have renounced war, there are no doubt some who will step up to the altar of Mars, if another war should come, and burn the incense of their conviction to the god of war, because they lack the courage of Christian heroism. But let there be no mistake on this matter; there will be a great many who will not see it the militarist's way and will refuse to burn the incense of their loyalty to the Kingdom of God on the altar of war, and it will be these loyal souls who will unhinge the whole war system as their predecessors unhinged the imperialism of Rome and the slavery of our forefathers.

Whoever Heard—Officially—of an Aggressive War?

The Baltimore "Southern Methodist" says that the people who have pledged themselves not to sanction any future war "make no distinction between wars which are defensive and wars which are aggressive, and call all war an unmixed evil and per se wrong."

Our friend is correct. But the pacifists fail to make this distinction because by the laws of nations it does not exist. Nowhere is there such a thing as an aggressive war.

Why did we go into the World War? To defend something. France? Same reason. Germany? Because Germany was "ringed around with enemies seeking her very life."

Were the Confederate states the aggressors in 1861? Ask any Southern historian. The North? Ask any Union historian.

Our brother of Baltimore misses the whole point, and advertises that fact in italic type. If the pacifists were to admit any distinction between aggressive and defensive wars, they would be pledged to recognize the right of every nation to go to war at its own sweet will.

No tribunal on earth has either the power or the right to pass judgment on the validity of the claim, which every na-

PAID UP?

By Dorothy Brown Thompson,
in the "Altoona Christian"

I've paid my dues to the D. A. R.,
Colonial Dames and the Eastern
Star;

The P. T. A. and the U. D. C.,
American Legion Auxiliary;
College Alumnae—that check's been
made,

Country Club statement is due and
paid.

Everything's settled—a clean-wiped
slate.

My Church pledge? Well, THAT
will just have to wait!

tion makes, that it is waging a defensive war only. If a court with such powers were in existence, it might be possible for it to say of one war, "This is a bad war," and of another, "This is a good war." Then our "Southern Methodist" friend would never be in danger of approving war in general or any war in particular. He

could favor the good ones, and condemn the bad ones.

As it is, he is forced to accept this simple sequence:

A sovereign nation may declare war when and as it will, there being no power above itself which can forbid it.

But even a sovereign nation must have "a decent respect to the opinions of mankind," and therefore seeks always to justify every extraordinary expression of its sovereignty. In so doing, every nation explains to the world why it is declaring war. No nation in such an explanation will admit that it is setting out on a war of aggression.

Consequently, every nation, when it engages in war, declares that its purpose is purely defensive. The only way to disprove that claim is for its antagonist to lick it to a frazzle.

Therefore all successful wars are defensive, and all unsuccessful wars are offensive; might makes right, and the Baltimore "Southern Methodist" is for war per se, Q. E. D. Which, knowing that journal as we do, seems to us an absurdity.

Northwestern Christian Advocate.

Out of Russia's Chaos, What?

By DAN B. BRUMMITT

Article No. VI

Dearly Beloved:

You have heard many of those rather silly stories in which people of different nationality, personality or condition dispute about who is handsomest, bravest, wisest and so on.

One of these stories is going the rounds about Russia. A surgeon, an architect and a bolshevist are the disputants, and the question is: Which represents the oldest occupation?

The surgeon says, "When Adam was caused to fall in a deep sleep, and Eve was created from his rib, there occurred the first anæsthesia and the first surgical operation. The surgeon belongs to the oldest occupation."

"Not so," says the architect. "In speaking the creative word the Almighty acted according to a plan, and the details of that plan might properly be called specifications. So it was as the first and Supreme Architect that God worked when He formed the universe out of chaos."

"Yes," says the bolshevist, "but who furnished the chaos?"

Like many other seemingly clever stories, this one has no relation to the facts. The bolshevists merely found Russia in chaos; they did not produce that measureless confusion.

It was the work of decades—even centuries. The old Russian autocracy, with its terrorism, its secret police, its oppression of the vast population and its aggrandize-

ment of the few, its stubborn resistance to every proposal for the betterment of the people's condition, its incompetent leaders both in peace and war, helped to produce the chaos.

The State Church did its share. It was half pagan, deeply superstitious, wholly out of touch with the realities of the gospel, and completely the servant of the tsarist tyranny.

Western nations helped. France was one of the most guilty. This republic of the West, for purely political and selfish reasons, had been loaning huge totals of its peasants' savings to a blind and savage despotism. The money helped Russia not at all; it was lost in waste, graft, strategic railways and military expenditures. France will never recover those millions upon millions.

Germany must bear much of the blame. The iniquitous treaty of Brest-Litovsk, which a helpless Russia was forced to sign, showed what was to be expected if the Central Powers had won the war. And it added to the chaos.

The nations which in time following the overthrow of the tsarist government sent military aid to Denikin and Kolchak and Wrangel, in futile attempts to turn back the tide of events, were producers of the chaos. Among these were France, Britain, Czecho-Slovakia and even the United States.

No; the bolsheviks did not produce the

chaos; what they did was to tackle it. No other group had a plan, or a purpose, or a philosophy. The bolsheviks had all three.

And now they are firmly entrenched in power. No attack from without can reach them. Nor is there any sign of any effective uprising in Russia itself, anywhere from the Polish border to the Behring Straits.

I hope you see this. Because only when we realize that the U. S. S. R. (Union of Socialist Soviet Republics) is here, and here to be reckoned with by the rest of the world for as long as anybody can really see into the future, is there any chance of facing what it means, especially to America.

Here we have side by side, since the world is now so small that we are all literally neighbors, two great peoples, both of them aggressive, progressive and powerful, who stand for ideas which seem to be in hopeless opposition. America is capitalistic, Russia is communistic; America is individualistic, Russia is socialistic.

Since neither can exterminate the other, even if the idea were sensible, they must keep on living in the same world. Shall they forever bump against each other, tread on each other's toes, make faces at one another?

Russia is not too proud to sit at America's feet, for some sorts of instruction. And there are signs she is getting lessons which she did not expect or desire.

Can or should America learn anything from Russia? I think so; and as much from her adjustments to reality as from her abstract theories.

Russia is theoretically without classes, and, equally theoretically, so are we. Russia is even now creating some of the classes which already exist in America. Her political leaders constitute a class, just as do our great industrialists. She recognizes the difference between skilled and unskilled, intelligent and dull, strong and weak.

But Russia seems determined not to let these distinctions become too great. In Moscow I heard this parable:

"Few men are less than four feet tall, and few are over six and a half feet. Few men weigh less than a hundred pounds, and few weigh more than 250. Few men are below the twelve-year level of intelligence, and few are intellectual giants.

"Within this range of differences are all who may be called normal persons. Above or below you find the abnormal, even the human monstrosities, which need another sort of attention.

"And we recognize these differences. We have men with fifty-dollar incomes, and men with ten times as much, although we make sure that the tenfold income shall not buy ten times as much of the things important for a man's living.

"Other countries also have men with fifty-dollar-a-month incomes. But at the other end of the scale they have thousand-dollar incomes, ten-thousand, and even higher. What we are trying to do is to recognize the normal differences, not the abnormal ones."

So the Russians admit that they accommodate themselves to the facts of experience. It was because Trotsky refused to do this, after a decision had been reached, that he was exiled.

I saw this illustrated in quite another field, that of marriage and divorce. At one time the Russian state was quite indifferent to the whole subject, and even now it behaves with a callousness that is repellent to an ordinary American.

But, contrary to much that is loosely passed from lip to lip in other lands, Russia does not ignore the relations of the sexes. I have already told you about visiting a marriage and divorce court. Last week a prominent Chicago man got a divorce in fifteen minutes. It would take almost as long in Russia. And Russia has fewer divorces than America.

But there is another and to me more striking fact about Russia's dealing with sex relations. Without in the least caring about the moral aspect of the matter, Russia has almost entirely done away with prostitution as a commercial form of vice.

Before and after visiting Russia I was



THE IDOL OF SOVIET RUSSIA

(This picture shows a statue of Lenin in a Leningrad Park, which is not particularly artistic; but it illustrates the tendency of the Russian Government to make Lenin a sort of superman by putting his statue, his bust, and his pictures in every conceivable place. All factories and millions of homes have a "Red" corner, the central object of which is a picture or bust of Lenin, surrounded by propaganda posters and quotations from his writings.)

in other European capitals. On their streets I saw the scarlet woman, joint product of man's lust and woman's struggle to keep alive. These crowds of pathetically prosperous-looking girls, painted and decked out in gaudy attire, were seeking, not illicit pleasure, but the price of food and shelter. There is no more tragic sight to be seen on the streets of a great

city. Happily it is no longer common in our own country, but in Europe it is still a commonplace.

Well, Russia has practically stopped it, and by the simple expedient of making it economically unnecessary. No woman has to sell herself for bread. She has a job, and a small wage; just enough to buy, at food-card prices, the bare necessities of life. A prostitute has no food-card, no economic status; if a woman does go wrong it is for some other reason than hunger.

In many other aspects of life Russia is doing more and better and other than its masters at first intended.

When ten years have gone by, unless in the meantime the world outside of Russia gets into such quarrels as have been produced lately between Japan and China, what will be the situation? Will Russia still be a menace and an outlaw?

I do not think so. In ten years she will have completed a second, almost a third, five-year plan. She will be industrially more independent, and yet more dependent, in her relations with the rest of the world.

She will have more goods to sell; therefore more goods to buy. Her trade will be worth far more than it is now, and even now it is something which American business men seek to develop.

She will have changed a good deal from hard theoretic Marxism, partly because life works such changes, and partly because her newly educated and aspiring youth will have learned, in spite of censorship, that other ideas and ideals are at work in the world. Education cannot be carried on in a vacuum, as doctrinaire movements have demonstrated in every land and time.

And Russia, I believe, will have begun to find her soul. Today she denies it, and also the God who gave it. Yet she is behaving exactly as beings which are souls behave, sometimes badly and sometimes well, but always as spiritual beings behave. And there are many thousands of evangelical Christians who, amid repressions and persecutions, keep alive a deep and fervent faith in Christ.

In every factory and school there is a picture or a statue of Lenin. Alongside it, unseen and unguessed, is an altar to the God of fellowship and service, the God of mutual help and selfless devotion.

Some day some Paul will come from afar, or, more likely, will arise in Russia's own schools and workshops, or from some of her present-day despised and persecuted Christians, the light of an astounding revelation in his eyes. And he will say to Russia as that other Paul said to Athens, "What therefore ye worship in ignorance, this I set forth unto you."

Unemployment—Its Cause and Cure

By the REV. OLIVER K. MAURER

The present economic and social situation makes it necessary for the Christian pulpit to raise its voice in no uncertain tones. The fact must not be overlooked that any and every social question has a legitimate right to be discussed in connection with our Christian religion. Christianity has to do with life. Hence, our Christian religion must deal with those forces by which life is vitally affected. Into these, the light and leavening influence of Christianity must be instilled.

The one big problem of today, is unemployment. It is not only confined to this country—it is world wide. Governments are struggling with it; public officials are, in many instances, groping for a remedy or remedies; while as so often happens, others are seeking to make it a mere political football. Some of our outstanding economists and industrial leaders are studying the situation in an effort to find an adequate solution; while everyone is freely offering suggestions as to what should and what should not be done.

During the past year we have seen millions of men and women tramping the streets looking for jobs. We are all familiar with the fact that it is estimated that seven million workers will be unemployed this winter. The number of people normally out of work in this country is estimated at two million. Hence, if estimations are of any value, it means that the unemployed army at present, is five million above normal times.

As some one has stated, "This army of unemployed is composed not merely of the inefficient, though they are the first to suffer, but in it there are many competent workers, upon whom we have all depended for the necessities of life." Taking into consideration the women, children, and old people who are dependent upon this army of unemployed, it is figured that at least forty million people are now facing the approaching winter with nothing more than poverty, hunger, and suffering staring them in the face.

Every result has its corresponding cause.

Hence, there is a cause or causes for the present situation. This cause, or causes, lies deep, for this is not the first depression America has experienced, and unless the fundamental cause is removed, it will not be the last. We have had twenty depressions in about one-half century. Each has had its specific cause, just as does this one, but underneath all causes of all depressions there is, I believe, a basic cause.

Today we have many reasons advanced for our present situation. There are those such as the Hearst newspapers of Chicago, who, in an effort to discredit Prohibition, seek to make it the cause of all unsatisfactory conditions. But, how about the 17 or 18 depressions we had before Prohibition was enacted? No, it is neither a cause, nor the cause. However, it must be said that were it not for Prohibition, suffering under our present conditions would be a hundred fold worse than it is.

Again, there are those who would blame it on the tariff. Here there are several opposing opinions. Tariff is always more

or less of a political football. When the party sponsoring low tariff is in power and there comes a break, those of the opposite political faith blame the low tariff for the empty dinner pail. When the party sponsoring high tariff is in power and there come economic troubles, then the low tariff advocates blame the high tariff for the troubles. Tariff may or may not be a factor, as the case may be. But now, we have a world-wide depression, and hence tariff is not, by the very nature of the case, the primary cause.

And then we have others who cast questioning eyes toward President Hoover and his Administration. Some folk are ready to blame all National and International problems on the President. I see there was a grasshopper plague in the great Northwest. I presume the President of the United States will get the credit for that. Neither prosperity nor depression is the creation of the President or his Administration. We are prone to blame these things on somebody. Things we do not like or do not want, we are always ready to lay at somebody's back door. It seems to be human nature to push things censurable off on somebody else, and thus try to absolve ourselves from any blame.

And so one could go on and on with these assumed causes which are popular but not fundamental. There are, however, three or four factors which, in my opinion, are basic causes of our present unemployment situation.

1. Through the medium of our genius we have invented and developed machines to the place where they have become a liability upon society instead of an asset. In this mechanized age, iron arms, steel fingers, and electric eyes have actually supplanted human energy. Just recently I read of a machine that is doing the work of 1,000 men. According to a state highway engineer of New England, who is supervising the laying of a four-lane concrete road, the work is done by forty men. Had it not been for modern road-making machinery, it would have taken several hundred men to do the same amount of work. The A. O. Smith Corporation, of Milwaukee, manufactures 75 per cent of all automobile frames used in America, outside of Fords. They have a new unit to their plant which is highly mechanized. In it only 200 men are employed and they turn out ten thousand automobile frames daily. In the old unit of this same plant, with old style machinery, 200 men turned out 1,000 automobile frames daily, making a difference of 9,000 frames per day.

The U. S. Department of Labor informs us that between 1919 and 1926 the output per factory worker has increased 51 per cent. Hence, at this rate machines have been displacing men faster than new jobs could be found for them. Production has increased almost without limit. In the "Reader's Digest," an authoritative writer says that between 1920 and 1931, five million people have been thrown out of employment by the use of machinery. Take the number of people unemployed now, and subtract the number normally unemployed, which is two million. This leaves five million unemployed, the exact number which it is estimated were thrown out of work by our highly mechanized industrial order. On the basis of these facts, who will not agree that the machine is a primary factor in unemployment?

2. The second cause which we will mention is one that few folk specifically tie up with the problem of unemployment. But the fact of the matter is, that racketeering and crime are no small factors in our present situation. The Wickersham Commission throws up its hands at the Herculean task of estimating the Nation's crime bill in dollars and cents. However, on reliable figures we are told that America's crime bill was \$1,124,314,000. This is equal to more than three million dollars a day, or an average cost of \$5.47 upon every woman, man, and child.

"Crime in its modern manner—racketeer-

ing, fraud, swindling, organized extortion, bootlegging, and blackmail—constitute so great a strain on the resources of the country that it is not to be wondered at that we have a serious depression." This cancer is weakening and blighting our whole economic system. All perpetrators of crime are parasites upon our social order. They are sucking our financial resources out of our commercial world. Thus business is crippled and unemployment follows. We have a man in this town who is conducting a legitimate business, and yet is compelled to pay a large amount of money to be allowed to run that business unmolested. Hence, money is taken from legitimate businesses, thereby increasing the cost of operation, and that money is being hoarded by damnable millionaire racketeers.

WORKERS TOGETHER WITH GOD

It was a favorite saying of that celebrated London clergyman, Chas. H. Spurgeon, that "it is the business of the preacher to fill the pulpit; it is the business of the people to fill the pews." Of course, Mr. Spurgeon did not mean that POOR preaching will attract as many as GOOD preaching. What he meant to emphasize was the patent fact that even mediocre preachers have had good-sized congregations when they enjoyed the active co-operation and spiritual sympathy of a consecrated membership; while on the other hand some of the most brilliant preachers of every generation have been doomed to small audiences, sometimes during part of their ministry, sometimes during all of it, because they did not have the co-operation of "a people who had a mind to work." Wherever you have large and growing congregations for a long continuing period, you may be sure that the efforts of the preacher are backed by earnest prayers and definite personal work on the part of the people.

Dr. Brooks.

The worst of it is that society makes heroes out of them. When Duffy was buried, the streets were lined by the curious mob as though some high public official was passing by. Heroes? Yes, heroes of Hell. In our social order they are little, lazy, lizardous, leprous, lice-like, black hearted, cruel handed, sneaky, stinky, snakey, poisonous parasites, not entitled to as much respect as the ants we trample under foot, or the worms that wiggle in the ground. Worms produce something. Were it not for the worms, there would be no fertile soil. But I ask you, what does the racketeer produce? Let me illustrate what I mean by the effect of crime on unemployment. Many of us have flowers in our homes. Flowers get what are known as oat-meal lice. Let these lice go unmolested and they will suck the sap of the plant. The leaves drop off and the plant ultimately dies. That is exactly what modern crime is doing to our economic system. It is taking our financial sap, it is draining the very life blood out of industry and commerce. As a result finances are not available to go on paying wages at the rate, and in the volume it should be distributed to provide work for our unemployed army. By draining the financial life blood of our economic system, capital is seriously affected, and that in turn impoverishes labor.

3. The third cause of unemployment which I want to mention is one that we seldom hear spoken of in this connection. I can merely mention it, for it is so comprehensive and complex that an analysis could not even be approached at this time. It is the World War. You say, "What! The World War? That closed 13 years

ago." That is just the point. The danger of pneumonia is not when it starts nor when the fever is raging, but when the fever breaks. For about ten years after the closing of the War we were living under an abnormal temperature. We were mad with Post-war thrift and abnormal standards of living. But the crash had to come. Airplanes go up, but they must come down. So with an abnormal, inflated life. It has happened after every war, but because of our highly organized and scientific systems it was longer coming this time. But come it had to, and come it did. We can't go into such colossal programs of destruction of the natural and accumulated resources of the world, and not sooner or later pay the price. We are still paying the price. Unemployment is just some of that price.

4. These three causes are primary, but not the basic cause of our depression. The basic cause is selfishness. Our mechanical problem is largely one of selfishness. Selfishness on the part of labor. Men sought to do as little as possible and as poorly as possible. This gave rise to machinery which did the work accurately and increased production. Then, there is selfishness on the part of the employers. They had a selfish desire for greater profits. Machines speeded up production and cut down expenses, thereby giving more profits.

Selfishness is the root of all crimes and racketeering; selfishness produced the World War. It is at the root of all social and moral problems. It is a greedy monster that was left free to grow and fatten in our homes, and now we cry out against that which we have all been feeding and housing as a pet. Don't you see, the cause of unemployment is as deep as human nature itself? It is not any one of these things that we see on the surface—it is all of them and more. It is selfishness.

Having analyzed the case, it is now to prescribe the remedy. Hence, as briefly as possible may we suggest a few cures:

1. I believe in a curtailment of machinery. That is, curtailed to the point where we can at least absorb our present supply of surplus labor. The present cry is over-production. Too much this and too much that. Our problem is not so much over-production, as under-consumption. It is true that a man's output is increased 51 per cent, but at the same time his buying power has been reduced. Our economic system is a Cycle—capital, labor, merchant, and consumer. Disturb any one of these factors and the whole is affected. Labor is the primary consumer. Throw a man out of work or decrease his buying power and consumption is reduced. Hence, over-production is present. What we must do to solve our unemployment problems is not so much to appropriate money, to hand out charity, but to provide work for our unemployed, and thereby increase their consuming power.

We have no right to be proud of ourselves in this country until we can truthfully say, "We have a job for everyone all the time." I believe this problem is going to be solved at no distant time because industry is going to realize that unemployment is a form of economic waste that modern society can no longer tolerate.

We should pride ourselves that the business men of this community are far-sighted enough to see the value of this truth. Repeated efforts have been made to put cigar making machines in this town. Our manufacturers have been assured increased profits but they have said "no." Red Lion manufacturers have the welfare of hundreds of people at heart. These business men realize that folk must have work to live. They feel responsible and as a result cigar making machines, to throw people out of work, have not been installed in our town.

The Interborough Gas Company of York County, has 150 men working for them, laying their new gas lines from York to Shrewsbury, Glen Rock, and community. The superintendent told me that had they used modern machinery they could have re-

duced the labor bill by one-half. But they are doing the work with hand labor because they realize that people must work in order to have money to use the commodity which they have for sale. Let us thank God for the spirit in our community which is responsible for the fact that, here, we have few people suffering the hardships of unemployment. Let this same spirit be broadcast over the world and we will not have, in the future, an International problem such as is perplexing the world at this very moment.

2. **Shorter hours.** The increase of our population together with the increase in a man's production means shorter hours for all, that all may have employment. This is not a mere theory, but has proven practical where given a fair trial. It is only as we have shorter hours for men and longer hours for machines that industry can overcome the problem of overhead expense, and at the same time solve the social problem of unemployment. One illustration will suffice to make definite the feasibility of a shorter working day. Last December the Kellogg Cereal Company was faced with the problem of laying off a part of their force. Instead, they went on a six hour day, and hired 430 additional workers. Because of this shorter hour, there was a 15 per cent increase in the efficiency of the workmen. Thus the company was enabled to maintain a minimum wage scale, the same as before the six hour day was adopted. Other savings throughout the plant made it most profitable for the employer. Thus the Kellogg Cereal Company solved the social problem of unemployment at Battle Creek, Michigan. At the same time in recent months they had to increase their sales force one-third in order to meet the growing demands. Let this principle of shorter hours be universally established and we will find the problem of unemployment disappearing like the dew before the rising sun.

3. **A more equitable distribution of the wealth of our nation.** I don't mean an equal distribution. That was tried in Bible times and failed. That is neither practical nor fair. God has endowed man with individuality and ability. Man has a right to be justly recompensed for his efforts, ability, risks, etc. The difficulty is that some have an unjust proportion. A few have hoarded at the expense of many. According to 1929 income tax rates, 540 persons in United States had an income of \$1,000,000 or more. 36 of these, each had an annual average income of \$9,700,-

000. This is more than any one person needs or can use and is unjust, unfair, and detrimental to our economic system. The finances should not be massed in the hands of a few individuals.

4. **The practice of Brotherhood.** "The world is an economic unit. We do not live unto ourselves. Unless the recognition of this fact is quickly incorporated into our National policy, unendurable misery and chaos will result!" Let Brotherhood be practiced and our mechanistic problem will be solved. The questions of hours will be adequately arranged. The distribution of

SOME DAY

Some day all doubt and mystery
Will be made clear;
The threatened clouds which now we
see
Will disappear.
Some day what seems a punishment,
Or loss, or pain,
Will prove to be God's blessing, sent
For every gain.
Some day our weary feet will rest
In sweet content;
And we will know how we are blest
By what was sent;
And looking back, with clearer eyes,
O'er life's short span,
Will see with wondering, glad surprise
God's perfect plan;
And knowing that the way we went
Was God's own way,
Will understand His wise intent
Some day—some day.

Selected.

wealth will be satisfactorily adjusted. This is a problem concerning religion. If the spirit of Brotherhood is to permeate the entire social order, the Church of the living God must be the forerunner. She must be the advocate. She must sow the seed. This constitutes tremendous challenge to the Church to assume her rightful place of ethical leadership. This is a challenge she dare not ignore if she would carry out the program of her head, Jesus Christ.

As the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America says: "The facts of the situation themselves constitute a challenge to the Churches to assume their rightful place of ethical leadership, to demand fundamental changes in

present economic conditions, to protest against the selfish desire for wealth as the principal motive of industry; to insist upon the creation of an industrial society which shall have as its purpose economic security and freedom for the masses of mankind, 'even these least, my brethren'; to seek the development of a social order which shall be based upon Jesus' principles of love and brotherhood."

Wherever the Church has vitally affected the industry of a community, we find the principles of Brotherhood more widely practiced than elsewhere. I already mentioned the fact that the business men of Red Lion, Pennsylvania, have striven to reduce machinery to a minimum so that their fellowmen might have employment. Why have these men taken this brotherly attitude? The answer lies in the fact that practically all of our outstanding business men are Church men. They are the leaders in the Churches of the community. They are regular and active in their Church life, and thus they have caught the spirit of Brotherhood as set forth by the teachings of Jesus Christ, and they are striving to put that spirit into practice. This is but a concrete illustration of what can be done and what must be done if our social order is to be preserved. The Church is thus challenged to so leaven the life of industry that conditions such as we have at the present time shall be permanently eliminated. The spirit of Brotherhood has been expressed by our Lord in Luke 6:31, "And as ye would that men should do to you, do ye also to them likewise." This spirit must be implanted into our social fabric. The only institution on the face of the earth to implant this seed and nurture it to the point of productivity is the Christian Church.

Here is a practical cure. The Golden Rule has been tried and proven. Wherever given a fair test it has proven successful. The trouble is, it is so far ahead and above our present strata of living, we do not practice it. We are actually afraid of it. Given a wider application it will solve our unemployment problem. It will cure our economic situation. It is the job of the Church to bring about this cure. Oh God, what a job! Give us grace, courage and men to place the Church in a position of leadership, so as to develop a social order based on the principles of Brotherhood as set forth by Jesus Christ. Here is a fundamental and lasting cure for our unemployment problem.

Red Lion, Penna.

Right or Wrong

By OLIVER R. HARTZELL

People are becoming more confused each year in their conception of right and wrong, good or evil, sin or virtue. Possibly this is due to our rapidly changing social conditions, to economic changes or industrial developments. Whatever the cause, all thinking people these days are searching for a fundamental basis, a principle to serve as their guide for action and decision.

We know that every civilization has had different concepts of good and evil, and even our own civilization in the short space of two thousand years has reversed itself on some of its moral codes. To charge interest or usury was once considered evil, and on the other hand duelling was at one time regarded as right. Either such matters were right then or were right in the civilization of which they were a part, or else they were wrong and the moral code was wrong. It is entirely probable and quite possible that many of our ideas of right and wrong will be completely reversed by the next generation. Certainly our morality is at present in a state of flux.

It seems to me that we can find a basis

on which to act. We have found a broad principle on which to base our decisions. It seems to me that people generally have already accepted the principle and are acting on it and guiding their lives by it, although few are conscious of it or have attempted to formulate it.

There is a delicate balance which must be maintained between individual interests and social interests. Every individual must maintain a certain degree of individual efficiency, of health, of mental activity, of initiative, of will power and of emotional life. On the other hand each individual receives much from the social order of which he is a part, and if this social order is to function for the good of all he must contribute to its well being in community and civil service and in professional or vocational honesty; he, too, must do nothing to injure this social order nor may he do anything to injure himself.

Whatever he does, therefore, which benefits himself or society is good, and whatever he does or fails to do which injures himself or society is evil. The difficulty comes in applying this principle; for every man is continually confronted with the

question as to whether any act may injure society more than it may benefit him, or injure him more than it can benefit society. And there is further difficulty on account of the special responsibility due to a small group of society as the family, lodge, Church, or neighbors.

People are nevertheless applying this principle of the responsibility to self and society each day to their business and social relations. It is changing our point of view on marriage, children, civic and patriotic duty, crime and punishment, and in fact it is affecting our entire moral code. Even the Churches are forced to recognize this growth and evolution of the general concepts of right and wrong, and are either changing their teachings or are disregarding some of their older ones. Certain it is that right and truth are eternal. But right and truth may be wrong and falsehood under other conditions. The Church is, therefore, right in adjusting its teachings to the civilization which it strives to serve and improve. The fundamental principles of Christianity do not change and never shall, but the material and social conditions under which the

principles operate have changed and so must the moral code affecting these material and social relations.

Biologists tell us there are but two controlling motives in human life—self-preservation and the preservation of the race. In other words, this involves the duty one owes to self and to society. When man first lived in tribes, he accepted at the same time the responsibility to that society and the opportunities and protection it gave him. From that moment he has been forced to exercise his will for good or evil.

He was forced to decide for his every act whether its consequences to himself and society were just. To live selfishly and give nothing to the betterment of his group was sin, and to deny himself to such an extent as to destroy his full value was also a sin. On the other hand to guide his life in a perfect balance between the two is his highest good.

He, therefore, who makes an honest effort to maintain and preserve this balance is living the best life of which he is capable. He will live in the fullest measure,

enjoy life most, and be most loved by all who live to know and honor him.

The perfect life is to decide and act at all times with due regard for one's responsibility to self and to society. This is right; all else is wrong.

"New occasions teach new duties,
Time makes ancient good uncouth;
He must ever up and onward
Who would keep abreast of truth."

San Rafael, Calif.

The Peace Movement Abroad

By WILLIAM C. ALLEN

While a great majority of large Church organizations of the United States have of recent date declared themselves on behalf of sane and Christian methods in connection with settling international disputes, it may be interesting to learn of what is going on abroad. It is universally admitted that peace-loving nations must be willing to run risks if war with all its social and economic tragedies is to be avoided.

Prof. James T. Shotwell, the Research Director of the Institute of Pacific Relations, has proposed that countries, members of the League of Nations, as such, should undertake to devote to the study of peace at least one thousandth part of their annual military and naval expenditure. This important suggestion is finding place in high quarters abroad.

The League of Nations from 1921-30 increased its membership from 48 to 54 states. The United States, Turkey and Mexico are still outside. The League has settled numerous main disputes during that period. The problems of disarmament, undertaken by the League, involve every political, social and economic aspect of national life. European minorities are a source of great anxiety to the League. It has engaged in much humanitarian work requiring co-operation between governments, such as the traffic in women and children, the traffic in opium, international health, slavery. The cost of the League's activities is now about five million dollars per annum, a very small sum in comparison with the almost five billion dollars which President Hoover has recently declared is the world's yearly expenditure for amaments.

Forty-six countries have signed the optional clause of the Permanent Court of International Justice. The United States, Turkey and Mexico have not signed it.

The Peace Year Book for 1930 (English), to which I am indebted for much information in this article, reveals that there are branches of the World Peace Union in 45 countries. There are 92 peace and kindred organizations in Great Britain. This does not include small local peace societies. There are 458 peace and kindred organizations outside of Great Britain. Of these 58 are in the United States, not counting many local and Church groups. In Africa there are 8 organizations dedicated to the cause of peace. It is interesting to observe that even pugnacious Bulgaria has 9 such groups. Even little Costa Rica has two peace societies. Its next neighbor, Nicaragua, has none. Probably the fighting between the United States Marines and many Nicaraguans has stilled the voice of peace. In far away Dutch East Indies there are 2 organizations. Haiti actually has a League of Nations society. Little Iceland has 2 such groups. Ireland, which has proved for long generations that her sons are very combative, has 6 peace organizations. Curiously enough, Russia has 2, but significantly one has its headquarters in Paris, the other in Geneva. France, whose government makes her the cock of the walk in Europe today, has many people who desire to avoid the horrors of war

HOME MISSIONARY NUGGETS

From the North American Home Missions Congress

"Whatever may be the future of these United States they constitute the one first-class world power that was born Christian. From paganism to Christianity has been the history of other nations. We need to fear lest we reverse the order and from our Christian origin slip into paganism. For a century these forefathers of ours worked away building their meagre homes and crude little Churches in a hostile environment so that they might 'worship God according to the dictates of their conscience and with none to molest them or make them afraid.' Today the motorist rolling along across the New England roads passes time and again the four corners where stand the little Church, the school, and clustered about the homes—those three columns upon which were erected the real American tradition. Home Missions in a cycle of colonization was a matter of building an abiding place for a Christian Conscience."

and counts 41 organizations devoted to such a service.

The "No More War Movement" in England has held 2,000 meetings during the year 1930. A manifesto on behalf of naval disarmament received the signatures of 931 clergy and free Church ministers during 1930. An International Disarmament Declaration pleading for disarmament has been signed by 1,100,000 individuals in England up to July 26, 1931. A Woman's Peace Crusade has united with 20 women's national organizations in Great Britain. There is a valuable work prog-

ressing in the schools of England. The personnel of peace organizations in Great Britain includes many men and women of national and international eminence.

There are some who naturally say of the smaller peace groups, "What do they amount to anyhow?" A reasonable reply is found in the fact that these bodies in their respective local surroundings represent a hatred of war accompanied by the realization that there must be a substitute for it if our civilization is to survive. These people, often thoughtful and influential in their own countries, know that the numerous arbitrations and judicial settlements of the past have absolutely proved that there are substitutes for war.

Of recent time some local authorities in England have refused to display, or continue to display, recruiting posters on or in municipal buildings under their control. On July 11, 1931, thousands of people marched to the great Albert Hall, London, and in a huge demonstration joined with the Prime Minister and the two ex-Premiers—representing the three political parties—in demanding that the coming Disarmament Conference shall act and not merely talk. If President Hoover, Al Smith and Norman Thomas were to join in similar addresses at a huge demonstration in New York City, the case would be equivalent. Lord Cecil, at the close of the meeting, declared that the world was faced with the choice between darkness and light. "And let us show," he said, "that Britain is determined to choose the light."

Prof. Pierre Doyen, a French ex-Captain, has said, "I think that the cause of peace is best served by clearly stating what seems to be the truth rather than an optimism of words. In spite of all this remains: That the mass of the French people is pacific, that the government which attempted a new war would run up against sharp and numerous resistances." Prof. Doyen is an earnest advocate of peace in France. There is to be a great conference of the War Resisters International, held in August, at Lyons, France.

While many of the ministers of the United States have thrown themselves heart and soul into the peace movement, it is encouraging to them to know that many Churches abroad are their allies on behalf of the underlying principles of the gospel. The marquess of Tavistock, a leading English peeress, has declared: "If the Church will demand justice where there is injustice; knowledge where there is ignorance; if she will boldly insist that weapons be removed from the hands of those who, being human, are unfit to wield them, she may yet give to the world peace and not destruction." The profound conviction that the system of war is sin is being upheld by many Church leaders in England. They have learned what war is.

Let us all work as hard as we possibly can on behalf of the United States entering the World Court, the League of Nations and exercising potent influence at the forthcoming Disarmament Conference. The fields are ripe unto harvest.

Denver, Colorado.

LONGING

It hurts me so to put my dreams
away,
But now I know they do not fit
Into this worldly scheme of things.
Tis better far to fashion them
On sturdy lines, with sensible foundation—
To leave the turrets and the tinted
towers
Out of sight, beyond the clouds.
And then to build strong, grey-
stoned walls,
Hard, thick and able well
To stand the shocks and blasts,
And never shake nor crumble.
But I will leave one tiny plot of
green, where
When night has fallen, I can go and
gaze alone
At tinted towers beyond the clouds
That hide behind the stone;
And—no one shall ever know!

Jean Hamilton Lane.

NEWS IN BRIEF

ATTENTION! BOOK NUMBER CONTEST

The "Messenger's" annual Book Number will be issued on Nov. 26, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD LIKE OTHERS TO READ. The "Messenger" offers a prize of \$5 in gold for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's hands by Nov. 7. (Name of titles, authors and publishers must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the "Messenger." The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

CLASSES MEETING IN NOVEMBER, 1931, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

NOVEMBER 2:

North Carolina, Welcome, N. C., Beulah, 7.30 P. M.; John Tussey, Secretary of the Consistory, Welcome, N. C.

NOVEMBER 4:

Carlisle, Landisburg, Pa., Trinity, 10 A. M.; Rev. R. R. Jones, pastor, Landisburg, Pa.
Virginia, Lovettsville, Va., St. James', 2 P. M.; Rev. A. S. Peeler, pastor, Lovettsville, Va.

NOVEMBER 5:

Zion's, Spring Grove, Pa., St. Paul's, 9 A. M.; Rev. E. V. Strasbaugh, pastor, 339 N. Water St., Spring Grove, Pa.

NOVEMBER 9:

Juniata, St. Clairsville, Pa., St. Mark's, 9.30 A. M.; Rev. J. W. Bechtel, pastor, Osterburg, Pa.

NOVEMBER 18:

Baltimore-Washington, Baltimore, Md., Zions'; Rev. N. L. Horn, pastor, Harford Road and Iona Terrace, Baltimore, Md.

CHANGE OF ADDRESS

Rev. Burt A. Behrens from 602 North Pine St., to 406 Ruby St., Lancaster, Pa.

Rev. H. A. Hartman from Hublersburg, Pa., to Lutzville, Pa.

Rev. S. M. Roeder from Glen Rock, Pa., to 866 Martha Ave., Lancaster, Pa.

Rev. Edward Mohr from Zwingle, Iowa, to Orangeville, Ill.

On Oct. 25, Rev. G. H. Gebhardt, of Trinity Church, Wadsworth, O., was elected pastor of the First Church of Philadelphia, to succeed Rev. Harold B. Kerschner, now of Poughkeepsie, N. Y.

German-Philadelphia Classis will hold a mass meeting in Salem-Zion Church on Wednesday, November 4th. Both English and German addresses will be delivered on "Uldreich Zwingli."

Dr. J. N. Le Van, of Salem Church, Harrisburg, is giving a series of evening sermons on "Men We Have Met." These character studies are much appreciated. At the Wednesday Midweek Worship Dr. LeVan is giving a series of studies on "The Book of Revelation." Harvest Home on Sept. 27, Go-To-Church Sunday, Oct. 4, and Holy Communion, Oct. 11, were red-letter Sundays in Salem.

Forty Classes are active in arranging for consistorial conferences. Soon it will be easier to state what Classis is not holding them than to state what Classes are holding them. Every day the number of non-participants is being reduced. The reason for some not going into it is physical; enormous distances separate the Churches in some sections.

The congregation of Trinity Church, Philadelphia, was pleased to hear on the evening of Oct. 25 the Rev. Wm. R. Shaffer, of High Point, N. C., a son of the congregation, who stopped off to visit his parents on his way back from Potomac Synod, and who kindly consented to fill the pulpit.

A letter from the beloved pastor of Trinity Church, Philadelphia, Rev. Purd E. Deitz, was read at the morning worship of Oct. 25. It stated that the pastor and family are well and now comfortably located and enjoying the invigorating climate of Edinburgh. On Oct. 11 Rev. Mr. Deitz had his first experience in a pulpit in Scotland, having been asked to preach in St. Andrew's, Fife. He is finding the study of Church life in that country most interesting.

A mass meeting of the men of Mercersburg Classis will be held at Shippensburg, Pa., October 25th, 2.30 P. M. A large number of men from the community and surrounding churches is expected. The occasion will be used to deepen their responsibilities as Christian men in christianizing public opinion, society, and the world, and to enlarge upon the activities of Christian men. Dr. J. M. G. Darms of Philadelphia will deliver the address.

Many calls have come for the use of the Every Member Canvass stereopticon lecture, "Our Reformed Church for the Kingdom." Whilst there are many bookings in the office of the Executive Committee, yet dates are free and will be open for those who come with an early request. There is no charge other than return postage and insurance. Churches putting on the Every Member Canvass, and especially those putting it on for the first time or desiring to put it on in a thorough way, will welcome this lecture.

Ninety per cent of the reports which we receive from men visiting consistories report the fact that over 90 per cent of the membership of individual consistories were present at these conferences, in most cases, 100 per cent. That is a fine tribute to the intelligence and loyalty of our elders and deacons, who take seriously their stewardship of office in the Christian church and want to be of help in solving the great problems of our denomination in building the Kingdom of God.

Now that the date is being fixed for the Every Member Canvass and the canvassers are being trained, requests are coming to the office of the Executive Committee for canvass material and literature. Every Church should have a copy of the four

lessons for the canvassers and a sample of the literature offered gratis. Get your samples early and then send in your order, and begin now to place this literature in the hands of the people that they might have an understanding of the great causes which they are asked to support.

Approximately 8,000 people crowded into the beautiful new Municipal Auditorium of Philadelphia, Oct. 25, for the opening meeting of the Gipsy Smith Evangelistic Campaign. The choir numbers 2000 voices. About 600 congregations are co-operating in the campaign, which lasts until Nov. 15. The week-night meetings are in the Baptist Temple, Broad and Berks. The Sunday afternoon and evening meetings are in the Auditorium. Noon-day meetings are held on Tuesdays, Wednesdays and Thursdays in Arch St. M. E. Church. The speakers this week are Drs. Ross Stover (Lutheran), Milton H. Nichols (Methodist) and Paul S. Leinbach (Reformed).

Rally Day was observed in St. John's congregation, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, on Oct. 18. The S. S. Rally was held in the morning, with an attendance of 643 and an offering of \$526.62. The speaker for the occasion was Mrs. Gifford Pinchot, wife of the Governor of Pennsylvania. Her address was most appropriate and very interestingly presented. In the evening there was a large attendance at the Rally Worship Service at which time the pastor spoke on the subject, "Whither Rally?" The Rally slogan for this active congregation is "Unto Him."

The recent Communion in the Durham and New Williams congregations, Bucks Co., Pa., were the largest during the 8 years' pastorate of the Rev. C. F. Alt-house. The additions were: 20 by confirmation, 7 by letter and 2 by reprofesion. Both congregations have paid in full the 1931 apportionment, again having the honor to be the first to do so within the bounds of Tohickon Classis. At the recent Harvest Home services large donations of fresh and canned fruits and vegetables were given to Phoebe Home, Allentown. The organ in the Durham Church was rebuilt and reconsecrated at a union service with the Lutheran congregation on Aug. 9th.

Rally Day was fittingly observed in Zion Church, Augustaville, Pa., on Oct. 18. Two services were held, forenoon and evening. The exercise consisted of appropriate songs, responsive readings, dialogues, recitations and the inspiring and instructive addresses by Mr. Clyde Boden and C. C. Lark, both prominent laymen and active and efficient Sunday School workers. In the rendition of the program, every department (barring the Cradle Roll) was pressed into service. There was no age discrimination nor age limit. Employers and captains of industry should emulate this example in the employ of labor. The attendance was gratifying and the offerings liberal and are devoted to local purposes. Rev. O. F. Schaeffer is supply pastor.

The attendance of members at the fall Communion in Keller's Church, Rev. Chas. B. Weaver, pastor, on October 25th, was exceptionally large in response to a letter sent out by the Consistory announcing the Communion and inviting a special offering for providing the benevolent apportionment in full before the 31st of December, 1931. About 225 members communed and an offering for the apportionment amounting to more than \$150 was received. The presence of pastor Weaver, after a pro-

longed illness, and his participation in the Communion services, heightened the joy of the congregation. The Communion sermon on the subject, "Building a Highway for Our God," was preached by Dr. J. Rauch Stein. The chancel was gloriously beautiful with autumnal flowers and foliage.

It must be a joy to a pastor to lead his congregation through to self-support. That requires both spiritual and administrative leadership, and can only come from one whose heart is aflame with the love of Christ and His Kingdom. Dr. Frederick Rupley of Lewistown had that pleasure on October 11th, when his congregation celebrated a double anniversary, the thirtieth anniversary of the Church which has now come to self-support, and the memorial anniversary of Zwingli's death. The Church was crowded to capacity. At the Rally service almost 500 were present. In the evening the young people gave a pageant on peace and proved their cultural qualities in a very fine play. It was a pleasure for Dr. Darms to share the joy of Pastor Rupley and his people on that momentous occasion.

In First Church, Sandusky, Ohio, Rev. V. J. Tingler, pastor, the fall activities were ushered in by an uplifting Rally Day Oct. 18. The response to the special invitation surpassed all expectations. Surely it was a great experience, one that will not be forgotten soon. Following the short address by the pastor, the S. S. Superintendent and the Presidents of the various organizations came up to the altar and reconsecrated themselves anew to the Master's service. As each one made his or her contribution to the glory of the day, they were prayerfully supported by those whom they represented. Pastor and people will never forget this great moment. The day without was glorious, but still more wonderful within, and best of all, when the large audience was challenged to be truer to Christ, the answer came back so harmoniously: "Yes, in the name of our risen Lord, let us go forward." The offering of the day, for local purposes, amounted to over \$280.

One of the finest things we have seen for many a day is a silk mill lit up at night, running day and night under full pressure of voluminous orders. Next to that was a shoe factory in a Pennsylvania town running overtime; another thrill—25,000 miners going back to work; and yet another—the textile business looking up and the machines humming. Is there anything more beautiful in our day than a smoke stack emitting volumes of smoke, portraying open fires, running steam, humming engines and mobile hands? "My business has been much better than last year, and is perfectly satisfactory," said an agent for Church furniture the other day. "We never had more orders." Why not strike this note of renewed activity and the return of industrial life instead of the doleful note? Take "press" out of "depression" and challenge to see the upturn of things, the brighter day gleaming in the distance!

The Holy Communion was celebrated in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, Oct. 18. The number communing and contributing to the offering was somewhat larger than the corresponding Communion a year ago. The offering for Classical Apportionment was \$191.94. A group of men from Bethany Church attended a meeting of the Churchmen's League in Christ Church, Bath, Pa. Pastor Crow says of this visit: "The business-like way in which the League was conducted and the work done made a favorable impression upon the visitors. If all Leagues operate as efficiently as this one does, the Reformed Church will be a great deal richer for having this new organization. It was plainly revealed in the organization at Bath that a good leader in the person of the President and other officers will spell success wherever the League is organized."

In Zion Church, Womelsdorf, Pa., Rev.

H. J. Miller, pastor, Rally Day was observed Oct. 11 with an attendance of 323 and an offering of \$229.00. Special music was furnished by the large orchestra of which the Supt., Dr. W. Ray Klopp, is the director, and Mr. Lester E. Brandle, the leader. The address was given by Mr. Charles S. Adams of Reading, a former president of the Berks County Sabbath School Association. The Holy Communion was observed Oct. 18, with a large percentage of the membership communing. Monday, Oct. 12, Zion Church was host to Lebanon Classis at its Fall meeting. Dinner was served to the members of Classis and visitors by the Aid Society in the Social Room of the Church. The Woman's Missionary Society of Lebanon Classis will have its fall meeting in Zion Church, Sat., Nov. 7.

The members of Boehm's Church, Blue Bell, Pa., are rejoicing in the recovery of their pastor, Rev. Edward Rutledge Cook, S.T.M., from his recent attack of Scarlet Fever. During the illness of Mr. Cook, the Rev. Chas. A. Santee, D.D., supplied the congregation, and very faithfully conducted the services of worship and attended to all pastoral calls upon the sick. Rally Day Services were held on Sunday morning, Sept. 27. The program was very interesting, and Mr. Clarence W. Lehr, superintendent of the Chestnut Hill Baptist Sunday School, gave a very helpful and inspiring address. On Oct. 4th, Rev. Mr. Cook entered the pulpit and, assisted by Dr. Santee who preached the sermon, conducted the communion services. This service was well attended, and it was quite encouraging to have the pastor back again, as this was the first service he conducted since Aug. 16th. Boehm's Church is now looking forward to a successful year under the leadership of its capable pastor.

Considerable interest is already being shown in the coming World's Sunday School Convention, which will be held next July 25-31 in Rio de Janeiro, Brazil. This is the first time that a World religious gathering has ever been held south of the equator. Sunday School leaders from many nations of the world will assemble there to discuss world-wide Sunday School problems. Rio is said to be the most beautiful city in the world, and the local committee feels the importance of this great event and are making unusual preparations looking towards the entertainment of guests and making the Convention a huge success. Various tours from the States all leaving New York and at exceptionally low prices have been planned by the World's Sunday School Association, and we learn that the World's Association and the Pennsylvania State Sabbath School Association have appointed Elder H. C. Heckerman, Bedford, Pa., Chairman of the Tour Committee for Pennsylvania, who has already received a number of reservations and to whom interested parties may write for information.

The fall work of First Church, Palmetton, Pa., Rev. Sidney S. Smith, pastor, is being carried on in an enthusiastic manner. The Anniversary of the Death of Zwingli was observed on Oct. 4th. The pastor preached on this occasion on the subjects, "The Significance of the Reformed Church," and "The Swiss Reformer." A record Rally Day was observed on Oct. 11th. Church and Church School were combined in the morning service when a splendid program was rendered under the supervision of the Supt. Edwin Harpe. The speaker was Miss Myrtle McDaniels, of Lehigh, Pa., a graduate of Boston University School of Religious Education. The attendance was 318 and offering over \$500. Holy Communion was observed Oct. 18th. The pastor read a paper before the Carbon County Interdenominational Ministerium on "The Minister's Approach to the Problem of Juvenile Delinquency." Judge Thomas of the Carbon County Courts and representative from the State Institution spoke on the juvenile problem. A Leadership Training School is again being con-

ducted by the local and county S. S. Association, and is in charge of Mr. S. D. Engler, worker in First Church. The pastor is again co-operating as a teacher in this school.

Salem, Frostburg, Md., Rev. Jno. W. Keener, pastor, reports: "One of the very delightful pleasures of the pastor's vacation experiences was to preach in his home Church, and worship with friends of boyhood years, Zion congregation, Womelsdorf, Pa., Pastor Harvey J. Miller's people. Now for over two months of wrestling to get the proper atmosphere and setting for the work, with Easter and Pentecost as the goal ahead, we are well on the way. Holy Communion in September was impressive and edifying. Harvest Home Service with its ingatherings was fine. Miners' Hospital annually receives the fruit, etc. The Sunday School Rally Oct. 11 was a splendid success. Though not as many were present as had been expected, the program was of a high order, and the Sunday School spirit enriched thereby. Zwingli Day was observed. The Church organist, Miss Margaret Sipple, a graduate of Cedar Crest, 1931, divided the Junior Choir into two sections to serve for both morning and evening worship, which proves a great step forward in choir activities of this congregation."

We are positively amazed at the response to the suggestion of the Special Committee on Promotion that a conference on the work of the Boards be held with every consistory, when representatives of the Boards, their secretaries, Board members or pastors have a heart-to-heart talk with the consistorymen. Conferences with our 600 Consistories have been and are being held, and we have yet to hear of the first one which has not brought out the fine quality of our elders and deacons and their anxiety and deep concern for the work of the Boards. The Boards, too, have profited greatly through having those who represented them bring back to them constructive criticisms and suggestions. Everybody is happy, both the consistorymen and the representatives, and doubtless much good will come of these conferences. We are grateful to the pastors who opened the way, and to the members of the Missionary and Stewardship Committees for their leadership in this important movement. "No wonder people cannot give to the Church and to benevolence if they have never seen Christ nor felt His presence in their own lives." This statement was made by one of our young elders at one of the conferences held. In saying this, he touched upon one of the vital and delicate spots of our denominational life. "Seeing Christ" settles everything in Christian discipleship and makes duty a pleasure.

The activities of Christ Church, Bethlehem, Pa., Rev. Wm. H. Bollman, minister, are once more in full sway. Evening services were resumed on Sept. 20. As in past

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years, the first Sunday evening in each month is "Query Hour" night. Promotion Day for the children of the Sunday School took place Sept. 27. The entire school met at the usual hour and proceeded in a body to the church auditorium where appropriate exercises were held. The men of the Church held their annual Brotherhood service on Sept. 27. The pastor addressed the congregation on "Untrodden Trails." Rally Day for both Sunday School and Church was held on October 4. A spirit of enthusiasm and fellowship pervaded the day and made class competition keen. The slogan was: "The Whole Church at Sunday School; the Whole Sunday School at Church." A series of Sunday morning sermons, "A Christian Interpretation of the Times in Which We Live," was begun on Oct. 11. The evening service on Oct. 11 was an occasion of especial interest to the community. The graduating class of the Nurses' Training School, St. Luke's Hospital, were the guests of Christ Church. The occasion was the Baccalaureate sermon by the pastor, who spoke on "The Priceless Ingredient," inspired by the text Matt. 8:3. Prior to this impressive service, David Griffith Samuels, organist and choirmaster, gave an organ recital. Fifty-eight (58) nurses in uniform, with their director, Miss Jean M. Coucheur, followed the vested choir of forty (40) voices in the processional.

At St. Stephen's Church, Wheeling, W. Va., Rev. Elias J. Knoch, pastor, the effort has been made to prevent the congregation from drifting into a spirit of depression by introducing more activities. All organizations have been busy, with various social and recreational events. A Sunday School attendance contest is being carried on by the Sunday Schools of the community. St. Stephen's has held first and second place thus far. On October 4 a very impressive Home Festival and Rally Day celebration was observed. Oct. 11 was Zwingli Day, morning and evening. On Oct. 23, the famous Concert Organist and Pianist, C. Walter Wallace, of Philadelphia, and his daughter rendered a most soul-stirring Musicales to a greatly appreciative audience. Nov. 1 will be Reformation Day. In the evening of November 8 the Annual Thank Offering Service of the W. M. S. will be held, with Mrs. I. C. Hanson of Pittsburgh as guest speaker. In connection with this service our G. M. G. will also present a pageant. On Nov. 15 will be given the stereopticon lecture, "Our Church for the Kingdom." On Nov. 22 the Society will assist in the presentation of the beautiful dramatic service, "Thanksgiving," by Lyman R. Bayard. On Nov. 25, St. Stephen's joins four other Protestant Churches in a great Union Thanksgiving Service. Nov. 29 marks the beginning of the Annual Every Member Canvass, which will be extended over the following week, and come to a climax in the celebration of the Lord's Supper on December 6. During the week of Dec. 6 a Fair and Bazaar will be held, in which all organizations of the Church will participate.

A Letter From London

By Hubert W. Peet

The Scottish General Assembly

With its usual pomp and circumstance and the attendance of the King's representative, the Lord High Commissioner in State, the Second General Assembly of the United Church of Scotland has been held at Edinburgh. The Lord High Commissioner, Mr. James Brown, M.P., a former miner, who most worthily fills the post, had a levee at Holyrood before driving to St. Giles Cathedral for the opening service. The procession was headed by mounted lancers, by Lyon King at Arms and pur-suivants in rich scarlet and blue and gold.

After the service there was a gathering in the Assembly Hall (formerly belonging to the United Free Church) where a

throne for the King's representative was erected in the balcony above the moderator's chair, and where the Lord High Commissioner and his wife were attended by Lord Clydesdale, Lord Nigel Douglas-Hamilton, Lord and Lady Ailsa, Lady Haig and three maids of honor.

After the induction of the new moderator, Dr. J. A. Graham, the famous Scottish missionary from Kalimpong, India, the King's message was read, in the course of which His Majesty said, "The first fruits of union are already being reaped, and, though difficult problems still remain, we are confident that the spirit of brotherhood will inspire their solution. To foster among all classes and creeds in the community both at home and abroad the spirit of Christian fellowship is a task worthy of the traditional courage and devotion of the Church, and we earnestly trust that, with the blessing of God, your endeavor to hold aloft the lamp of faith in our ancient Kingdom of Scotland may be no less successful than in days past."

The Lord High Commissioner warmly congratulated the new moderator, whose life's devotion to missionary work in India had, he said, earned respect and affection throughout the Indian Empire. Reviewing

JUST FROM THE PRESS A 43 PAGE BOOKLET

By Theodore P. Bolliger

HULDRICH ZWINGLI

Reformer and Patriot

Founder of the Reformed Churches—1484-1531

This delightful sketch of the great Reformer has been priced at 25 cents per copy.

It is to be used in connection with the 400th Anniversary of Zwingli's death, October 11, 1931.

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the last year, he said that in many lands society had been shaken to its foundations, but in spite of all there was not a shadow of a symptom of revolt, and the reason was plain—Great Britain was still the safest and the freest country in the world. As members of a great Christian Church they were definitely interested in those things as in everything concerning the happiness and contentment of the people. Above all in this sphere they were interested in the maintenance of peace throughout the world. There could be no question of creed or party here.

Referring to the Union of the Church of Scotland and the United Free Church, Mr. Brown said it was no mean achievement that within 18 months of the consummation of union, 144 additional Churches had united—a fact showing that union had been found good for congregations, for parishes and districts, and for the country at large.

Dr. Bell, Bishop of Chichester, and for so long private secretary to the late Archbishop of Canterbury, is writing the Life of the late Lord Davidson. The Archbishop bequeathed his private diaries, documents and papers to his wife, and, failing her, to his secretary, Miss Mills, "Leaving it to them as to which of such papers (if any) should be used for publication in a biography or otherwise."

Mr. W. B. Cannon of the Oxford University Press has accepted the Presidency of the newly formed Publishers and Book-

sellers' Christian Union. Among the Vice-Presidents are Dr. J. C. Carlile of "The Baptist Times", Rev. W. Davey, Rev. W. Percy Hicks, Mr. J. Kennedy Maclean of "The Life of Faith," Mr. H. Pickering, Mr. J. Stanley, Dr. James W. Thirtle of "The Christian", and Rev. A. H. Wilkinson of the Bible Society. Meetings will be held each month. Membership is open to all engaged in publishing and bookselling firms, the qualifications being: Belief that "all Scripture is given by inspiration of God"; belief in the Holy Trinity of God the Father, God the Son, and God the Holy Spirit; and a personal trust in the efficacy of the atoning work of the Lord Jesus Christ our Saviour.

OUR FOURFOLD REACTION

(One of our contemporaries gives a thoughtful interpretation of the recent Encyclical on Social Justice by Pope Pius)

Our reactions to the encyclical we can formulate in four paragraphs. Of these, the first is the non-acceptance of the Pope's claim of jurisdiction over the economic systems of this age, because moral and religious effects come from the adjustments between employers and employees and between possessors of property and those not having wealth. Of his ability to comment on the relationships and point out inequality and injustice, there is no question. But to deduce therefrom the claim of the Catholic Church to specify economic laws is a fallacy. The sphere of God's control is of larger dimensions than the sphere of the Church's administration. He rewards and punishes, and not the Church. The test of jurisdiction does not lie in teaching but in judgment. It is quite obvious that the papacy does not have now the authority required for moral control over industrial relations.

Second, grave danger lies in the encyclical's advice that the Catholic Church shall establish labor organizations where it is able to do so; that is, in Catholic countries. The Pope's language in advising this is quite innocent and no doubt sincere. But ecclesiastical dictation for purely ecclesiastical advantages has invariably appeared when a labor group or guild has been dominated by Church control. The injunction, applying to mixed populations, to establish "centers of influence" by chosen and trained lay folk, in order to bring the influence of the Church to bear upon the economic situation of the workers is certain to breed division and strife in labor unions and in industrial establishments. It is the misfortune of Catholicism to create among its adherents the idea that they only are Christians; that the Protestants are to be more or less reformed. Clannishness on the basis of Church connection has been the bane of industrial establishments in the past and its elimination is an objective in American plans of business uplift. The encyclical will tend to revive such discriminations as have handicapped justice in a former era.

Third, we cannot escape the suspicion that the deliverance of the Holy Father is an important item in a group of aggressions by the hierarchy to restore papal control over government. Why this fulsome appeal for the gratitude of the masses of the people by proclaiming that Catholicism especially is the champion of the poor and the opponent of the rich? One cannot escape the impression that the rise of popular government and the probability that majorities of people rather than the aristocracy will rule, has persuaded the Vatican that it must counteract opposition rising from former attitudes by an about-face. There seems to be an opportunist element in the policy. The language of the encyclical shows it to be for popular consumption, although directed to high dignitaries.

Finally, it is not quite fair to assign all responsibility for the depression in the world to capitalism. In America at least, all classes enjoyed half a decade of

enormous prosperity. The present unemployment is not due to the greed of a few individuals nor to the sins of "malefactors of great wealth." The number of automobiles, radios, movies, playgrounds, public schools and recreation parks; the engagement in profiteering, bootlegging and miniature golf; the degeneracy of political life and so on, are not sins of the rich alone. We are all tainted with the same covetousness. This is not the time to stimulate class hatreds nor to permeate the social organism with a theory that the masses have been exploited by unscrupulous captains of industry, if the sole purpose is to restore an orderly confidence to the people.

The Lutheran.

YOUNG MEN, ATTENTION! REFORMED CHURCHMEN'S CONVENTION, NOVEMBER 10, 11, 12, 1931

This is the day when young men should accept great responsibilities in the Church and Kingdom work. They are fashioning their own world with the spirit of Christ as He lays hold upon them.

Christ loved the young men. He moved in that circle most largely, for He was young in His days on earth. It is remarkable what responsibility He laid upon them. He gave them a great program of world evangelization. To a group of young men He gave the great commission and they understood the gravity of the situation and the seriousness of the trust, and when He had gone away they marched along under the direction of their undying Master whose spirit lived in them, and He gave them grace and wisdom for their work.

It would make an interesting study to note how Jesus transferred His spirit and created a loyalty in the hearts of His young disciples which led some of them to martyrdom.

If the young people of this age want the world, in which their generation is to live, to be Christian in faith, in morals, in relationships, in activities, in government and civic life, they will have to take upon themselves the responsibilities for effective leadership. They can never build their world without Christ as the center. Then can they organize their whole life around Him and look for happiness, prosperity and peace.

One of the agencies which will help our young men of today to become the Christian leaders of tomorrow is the Churchmen's Convention to be held at Harrisburg November 10 to 12.

Whilst the men on the program (the speakers) are all men of matured years and minds, yet the objective of all presentations is the all-around growth of the Christian life, and that of all aged groups, young people as well as adults. Some day we would like to see a convention entirely of young men of our denomination. It would be a worthy experiment to shape up a program for young men, none of whom is over the age which Jesus reached (thirty-three).

We are not at all afraid of radicalism, emotionalism, cynicism or the danger of having our Christian young men depart from truly orthodox standards. These young folks would give a good account of themselves with the display of serious, growing thought and feel the responsibility of leadership. They could impress their Christian personality upon their own group.

Get ready, young people, for that glorious leadership awaiting you in the Church and in the world! Also—Come to the Convention! Have your Reformed Churchmen's League or your congregation send you, or arrange some way, but come, young men, and share the joys of that great gathering. Our hats off to you as the leaders of tomorrow, and our hands stretched out in loving welcome as you come to Harrisburg, feeling within you the call of God to get ready for your station in life and for constructive leadership which you are to give to the Church and to the world.

J. M. G. Darms.

AN OVERTURE ON CHURCH UNION

If straws show which way the wind blows, it will certainly be interesting to read this list of ministers and elders of the Synod of the Potomac, who personally signed the following overture. We understand that only seven members of the entire Synod were unwilling to sign the appeal at this time. Evidently when the people get an opportunity to speak, they speak with no uncertain sound. The overture is:

"That the Synod of the Potomac overture the General Synod, through its Commission on Closer Relations with other Denominations, to reopen the matter of merging with the Evangelical Synod of North America."

Howard F. Boyer, W. Lester Boyd, Roland L. Rupp, Lee J. Gable, John S. Adam, Paul D. Yoder, Thomas J. Winebrenner, Milton Whitener, J. N. Faust, H. A. Fesperman, B. J. Peeler, John S. Hollenbach, H. A. Welker, George K. Ely, Frank S. Bromer, Charles B. Rebert, Oliver K. Maurer, Otto Schmidt, L. P. Teel, Norman S. Greenawalt, A. Theodore Wright, Wm. F. Super, John G. Grimmer, John Moll, R. R. Jones, R. E. Zimmerman, A. O. Leonard, H. Kieffer Ramsburg, R. F. Main, J. Holshouser, J. Earl Dobbs, Atvill Conner, O. B. Michael, Samuel M. Roeder, J. W. Bechtel, J. W. Albertson, William J. Lowe, Frank A. Rosenberger, W. Sherman Kerschner, George S. Sorber, Harry N. Bassler, A. S. Peeler, Robert L. Bair, Harvey S. Shue, O. S. Hartman, D. James Ely, John C. Sanders, C. F. Heindel, H. A. Behrens, I. A. Raubenhold, C. P. Rice, E. W. Brindle, G. H. Koons, H. J. Rife, Paul F. Schminke, I. W. Hendricks, J. H. Keller, A. LeRoy Wendell, J. A. Palmer, H. D. Rebert, Sidney C. Safrit, Roy C. Whisenhunt, W. H. McNairy, Clarence Clapp, J. L. Gerber, G. E. Plott, G. W. Kerstetter, G. Wilbur McBride, G. M. Crider, S. R. Kresge, Hoy L. Fesperman, George Sheffy, W. H. Miller, Howard A. Stonesifer, Paul I. Kuntz, W. A. Beck, James M. Runkle, Charles D. Rockel, E. E. Snyder, J. W. Hoffman, Howard S. Fox, Charles M. Mitzell, R. W. Limbert, E. V. Strasbaugh, E. M. Sando, C. E. Blum, L. B. Stoudnour, C. Earl Gardner, J. Edward Klingaman, L. A. Peeler, M. S. Reifsnnyder, Howard Maus, S. W. Beck, L. G. Mohler, L. O. Carbaugh, A. P. Frantz, Walter E. Garrett, R. M. Stahl, Edgar F. Hoffmeier, Claude H. Carl, E. L. Fleming, Edward O. Keen, Melville H. Way, W. R. Strietelmeier, W. R. Gobrecht, W. E. Reifsnnyder, Fred F. Bard, Levi Linninger, C. W. Patterson, G. W. Welsh, A. D. Hoover, D. C. Holshouser, Harrison Lerch, Jr., A. C. Peeler, John W. Royer, A. M. Gluck, Ralph J. Harrity, H. C. Kellermeyer, Victor H. Jones, H. D. McKeehan, J. E. Weber, H. E. Sheely, E. R. Lockman, Oliver H. Sensenig, Harry D. Houtz, H. H. Hartman, W. L. Roberts, J. B. Hartman, Charles W. Levan, Samuel E. Basehore, W. R. Shaffer, Albert O. Bartholomew, Clarence E. Whetstone, W. H. Causey, A. C. Book, Edgar Whitener, Victor Steinberg, Felix B. Peck, Howard R. Omwake, Jos. H. Apple, Clinton S. Fickes, Hon. A. R. Brodbeck, E. A. Sink, James Riley Bergey, Roy E. Leinbach, S. C. Hertzler, Oswin S. Frantz, Edwin D. Bright, Chas. R. Hartman, J. W. Yeisley, T. J. Stoner, Harvey M. Light, F. E. Hoke, H. R. Diehl, E. E. Bowen, William E. Lampe, Theo. M. Wood, Samuel E. Lobach, M. H. Bowman, D. H. Keller, Horace R. Lequear, Wayne H. Bowers, W. C. Lyerly, J. Kern McKee, H. D. Althouse, W. M. Weaver, Scott R. Wagner, Frederick D. Eyster, John H. Jeffries, J. C. Peeler, S. A. Troxell, H. F. Stambaugh, F. E. Brooks, Marsby J. Roth, J. M. Mullan, P. M. Stuft, C. E. DeChant.

CEDAR CREST COLLEGE NOTES

The Greek play committee at Cedar Crest College selected on October 29 the chorus and main cast for the Greek tragedy, "The Trojan Women" of Euripides, to be given in the outdoor theater at the col-

lege. Caroline Sherrill, of Brookline, Mass., is the general chairman, with Marie Kline, of Allentown, the producer for the main cast, and Dorothy Rothrock for the chorus. Members of the faculty who will aid include Mary E. Giffin, general chairman; Elizabeth M. Curtis, adviser; Jean McDowell, director of the main cast; Dorothy K. Landis, director of the chorus; L. Dawn Gardner, director of the singing. Mrs. Pauline Schaadt Kocher has written the music for the choruses.

Isabelle Smiley, of Abington, '35, granddaughter of the late James Hartzell, a lifelong contributor to the college, wrote an account of the last Yorktown battles, which was read by Evelyn Wright, of Allentown. Professor Joseph Shumaker, of the History Department, was in charge of the celebration held at the college Oct. 19.

The girls of the Athletic Association, led by the athletic council, blazed the "Cedar Crest Trail" up Big Pocono Mountain on Oct. 3, marking the five-mile path with forty permanent markers which read "Cedar Crest Trail." Thirty members of the college went on the hike which included a 12-mile course and took all day from 8 A. M. to 8 P. M., including the trip to Tannersville from Allentown.

Welcoming new students, holding socials, conducting weekly 6.30 vespers in the new recreation room, the Cedar Crest "Y" under the leadership of Josephine Jacobi, is keeping warm the Christian influence at the college. Practically all Cedar Crest girls are "Y" members.

FACE FORWARD

"Our forefathers went from Valley Forge to Yorktown." That's what President Hoover said at the Yorktown memorial in Virginia recently when the valor and victory of our men of revolutionary fame were memorialized. That is a wonderful statement. Out of the depths of suffering, distress and despair, an army marches on, up the hill to victory and gaining liberty and independence for a nation. Might the Church not do the same? At present we are at Valley Forge, distressed, short of funds, perplexed, anxious, and bleeding. If we catch the spirit of Christ and the Holy Spirit lays hold of us we can march out of these depths, ascend the hill and march out into the plains to a better day and a stronger and more spiritual Church, with glorious victories for Christ and the Kingdom. Think "tomorrow", face forward, and march valiantly on! No storm stays; neither does distress. The ragged regimentals

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left Valley Forge, so should we leave this atmosphere of depression and seek and find our new life and liberty in a closer fellowship with a more sacrificial following of Jesus Christ, our Divine Lord and Master, and a happier, more buoyant spirit in our Church work.

J. M. G. Darms.



Mrs. Edwin W. Lentz, Secretary
311 Market St., Bangor, Pa.

The W. M. S. of St. Vincent Church, Rev. J. G. Kerschner, pastor, held a Memorial Service for two of its deceased members, Mrs. Horace Rambo and Mrs. Allen Kast. Both were charter members of the society. Mrs. Kast had been the Thank Offering Secretary for five years. At the conclusion of the service the congregation proceeded to the cemetery, placed a spray of gladiolas on the graves of these two members, faced toward the setting sun and sang the Peace Benediction. The immediate members of both families were present.

On October 5, death came to Mrs. Serene Kunkle Motter, of Frederick, Md., mother of Miss Margaret Motter, widely known missionary teacher and writer. Mrs. Motter had been in frail health for some time, but her decease was a distinct shock to her many friends.

NOTICE

The Junior and Primary Missionary books for use of workers with children (this includes Mission Band leaders) are unusually late this year. Those who have ordered books are urged to exercise the virtue of patience. In the meanwhile use the twelve programs in the pamphlet "Little Neighbors of the World," in the Mission Band Packet. The offices will fill all orders for "Magic Wheat" and the "Friendly Farmer," the minute the books are received from the printer.

More than 200 women, representing the Churches of Allentown, attended the first fall meeting of the Woman's Church and Missionary Federation, Oct. 7, at Salem Reformed Church. Miss Elizabeth Curtis, registrar of Cedar Crest College, directed the presentation of Anna Hobbs Woodcock's searching play, "The Sale of the World's Children." The address of the evening was an able presentation of "Law Enforcement" by Mrs. M. M. Horlacher. In this active Interdenominational group, both president and vice-president, Mrs. J. Lloyd Snyder and Mrs. J. G. Rupp, are members of the Reformed Church.

A letter received this morning from East Pennsylvania Classical G. M. G. secretary comes to mind as I look over the announcements in the October "Bulletin" of the Philadelphia School for Christian Workers. The letter gave an account of the acceptable address made by Miss Elizabeth Kish at the G. M. G. Institute at St. Peter's Church, Allentown. Miss Kish is a student at the above school, the recipient of a scholarship provided by the W. M. S. G. S.

The "Bulletin" announces the comprehensive training courses which lead to the degree of Bachelor of Religious Education. The special service on Opening Day marked the auspicious beginning of the Silver Anniversary Year.

On the Monday following Harvest Home services in Trinity Church, Tiffin, Ohio, Rev. Francis R. Casselman, pastor, a committee from the Woman's Missionary So-

ciety canned, preserved and stored the fine fruit and vegetables. These will be distributed to the needy.

Reports of very satisfactory Institutes are coming in from every section of the country. The latest received is of Zion's G. M. G. Institute, which had been scheduled to meet in Trinity Church, York, Pa., Oct. 16. When the girls learned that a reception for the new pastor and his wife, Dr. and Mrs. Allen Meek, had been arranged for that evening, without any difficulty

or change in program they moved to Zion's Church. Typed programs gave in detail the different parts: "Getting Acquainted Time"; "Greetings"; "Program Building"; "Worship"; "Candle Service" and "Closing Challenge." The registration of 83 included 7 Guilds from York, 1 Guild from Shiloh, 1 from Red Lion. The literature presentation was most effective and someone has said, "From start to finish the program was a thrill."

Some "best" results of Missionary Edu-

XMAS PLAYS AND CANTATAS

GOING HOME FOR CHRISTMAS

A play by Emily W. Crall, with original music numbers. Price, 35 cents per copy; \$3.78 per dozen. Granny Holly's children have all gone out into the world, the old family homestead had to be sold, and Granny had gone to live in a furnished room of a plain workingman's home, where she grandmothered the motherless children and their dad. But secretly she was homesick for her own children, who suddenly surprised her by coming home for Christmas. All had made good, and one of them had bought back the old homestead, and so Christmas meant a real going home for all, including the workingman and his children—he, too, became caretaker of the old place.

TINSEL AND GOLD

A dramatic Christmas cantata. Book and lyrics by Carolyn R. Freeman. Music by Ruth Dale. Price, 35 cents per copy; \$3.78 per dozen. Edythe has become socially ambitious. She cannot understand why her people should be interested in anyone like Mrs. Gray, who has no social entree in town. When Ruth Curtis is nominated for membership in a club, her election is made impossible by Edythe's protesting, because there is an alleged blemish in the girl's family history. Christmas comes and with it Edythe's radical cure. Her family had been invited to spend Christmas with Aunt Mary, but Edythe had declined to go along, preferring to accept the invitation of Alice Bettine, one of her society friends. But that friend had left for New York without a word of explanation, leaving it for her maid to inform Edythe. In her disillusionment and distress, she finds the very ones she had despised, Mrs. Gray and Ruth Curtis, friends of true gold, while she sees the others to have been but glittering tinsels.

"THE CHRISTMAS VOICE"

By Ruth O. Bailey. This play makes a very interesting application of Christmas principles to problems that come up in the modern home, and can be produced by the young people of the Church or Sunday School. While it is interesting and entertaining, it also bears a fine message for all who hear it. The price is 35 cents per copy, 10 or more copies, 20 cents each.

THE HOLY NIGHT

A Sacred Juvenile Cantata-Playlet for Christmas. Written by L. D. Benner. Four Shepherds, the Wise Men, Mary, Five Angels and Two Groups of Boys and Girls required. Scenery and Costuming very simple. Price, 35 cents per copy; \$3.00 per dozen copies.

A WHITE GIFT SERVICE

THE LOVE OF CHRIST IN CHRISTMAS

By L. D. Benner. For Seven Characters. A page and group of Singers. Price, 15 cents each; \$1.50 per dozen.

TWO NEW CANDLELIGHT SERVICES

THE LOWER LIGHTS

A candlelight service with pantomime by L. D. Benner. For Teacher, Class of Eight Girls, Four Pantomimists, Twenty-four Little Light Bearers and Two Pages. With good rehearsals this service should prove an impressive, inspirational, instructive and pleasing object lesson for all. Price, 20 cents per copy; \$1.80 per dozen.

THE LIGHT OF A THOUSAND CANDLES

By William E. Jones. An impressive service in which the Christmas story is revealed through recitation and song. At the conclusion, each member of the audience is given a lighted candle. Single copies, 25 cents; 12 copies, \$2.25; 50 copies, \$8.00; 100 copies, \$12.00.

THE LIGHT OF LIFE

By Rev. Louis Randall, D.D. Price, 25 cents a copy. A beautiful Christmas Candle-Light Service in three epochs. Epoch 1—The Dawn of Light. Epoch 2—The Transmission of Light. Epoch 3—The Diffusion of Light. This provides a full service of about one hour and thirty minutes. Can be used as an early Christmas morning service, or to take the place of the regular Church service on Christmas Day. We consider this the best service prepared by this popular author.

THREE NEW CHRISTMAS SONG STORIES

"THE KING'S TREASURE"

A dramatized story cantata, or song story for reader and chorus. May be rendered by a chorus or choir with pantomimed action at appropriate intervals. Price, 30 cents each; \$3.00 the dozen, postpaid.

THE HOLY CHILD

A story and song service. Story and lyrics by Juanita Rosemon. Music by I. H. Meredith. The beautiful story of Christmas is here portrayed with telling effect. The opening reveals the prophetic longing for the coming Messiah, after which follows the various events of the first Christmas as revealed in the Scripture narrative. The writer draws upon the imagination only enough to introduce the incidents so old, yet ever new, as revealed through this epic of the ages. The ten new musical selections written into the heart of the story possess a pleasing variety of style and are of easy grade. Prices: Single copy, 30 cents; 10 or more copies, 25 cents each.

GRANNY GRAY'S CHRISTMAS

A story and song program. Text by Sarah Grames Clark; music by Norman Light-hill. Price, 30 cents per copy; \$3.24 per dozen. Granny Gray, living alone in her cottage, looks forward to a sad Christmas. Financial misfortune had left her meager resources sadly depleted, so that she has nothing to give to her many friends and barely enough for herself. She hears a knock at the door and admits and takes in a stranger, hungry and cold, and surmising his story, hides and shields him. It turns out that he is a recently discharged convict, but is shown to have been innocent, and through him and a lucky accident, Granny's lost papers and thereby her lost possessions are restored to her. Thus, all ends happily for Granny and her Christmas protege.

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH
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cational Institutes are the "by-products" of friendly contacts. In Virginia Classis Miss Hinkle had the pleasure of dinner with Missionary Laquear and Mrs. Laquear at the home of Dr. and Mrs. Hoffman of State Teachers College, Harrisonburg, Va., a school with an enrollment of between 700 and 800 girls.

At West New York Institute, New Brunswick, N. J., one of the speakers writes: "Had a surprise when four members of the Boston, Mass., society walked into the meeting. The president, Mrs. B. May, Mrs. May, Sr., Mrs. F. W. Engleman, Mrs. Bader! At the Institute, the Mission Band children contributed a number, "Jesus Loves the Little Children of the World."

From Marysville, Carlisle Classis, the president, Mrs. C. R. Hartman, writes: "It was a great pleasure to have as guest Rev. Benj. Stucki . . . forty years ago his father, Rev. Jacob Stucki, was a guest in our home in the West (my father's home)."

Mrs. Lebard, the faithful Thank Offering Secretary of the Huntingdon, Pa., W. M. S., is ill. Her work is being carried on this year by Mrs. J. E. Evans, secretary of the society.

Mrs. Frances R. Casselman, General Thank Offering Secretary, sends greetings to all local secretaries with the suggestion that they may be able to make use of the verses adapted from a poem in "The Indicator":

Lost Thank Offering Boxes

How dear to my heart are those thank-offering boxes,
Those thank-offering boxes they gave us last fall,
So careful we've kept them, so choice we've been of them,
We scarcely can tell where we put them at all.

We've hunted all over from garret to cellar,
In boxes, in corners, in closet and hall.
Where could we have hidden those thank-offering boxes,
Those thank-offering boxes they gave us last fall?

They asked for our dollars, for our dimes, our nickels,
Even wee bits of money we scarcely would miss,
We surely expected to fill to o'erflowing
Those thank-offering boxes—oh, long, long ere this.

At last we have found them, those thank-offering boxes,
In depths of the dresser drawer tucked out of sight,
Buried deep under gloves, laces, ribbons and feathers,
Yes, hidden in corners as dark as the night.

Oh! had we put them where we could have found them,
We'd have them quite full just as likely as not.

We wanted to fill them when last fall we took them,
But laid them away and just simply forgot.
Every day is a day to make good resolutions,
Each day is a day to begin life anew.
Let all resolve that henceforth and forever
Those thank-offering boxes shall be kept in full view.

We'll save here a quarter and we'll save there a nickle,
We'll ever remember the heathen's loud call,
We'll not only pray, but those thank-offering boxes
Shall be filled to o'erflowing for the "Ingathering" next month.

THE GERMAN SYNOD OF THE EAST

The German Synod of the East opened its annual meeting at the Livingstone Ave. Church, New Brunswick, N. J., Rev. Carl Gramm, D.D., pastor, on Tuesday, Sept. 15,

1931. After the devotional services the sermon was preached by the retiring president, Rev. Max Walenta. The Synod was partially organized when Rev. D. A. Bode was elected president; Rev. Rudolph Chatlos, vice-president, and Rev. Max Rost, corresponding secretary.

The Lord's Supper was observed on Wednesday morning with Rev. William Toennes preaching the sermon, and Revs. V. Walenta and Rost assisting in the service.

Among those reporting for the various Boards and Institutions of the Church were Rev. J. G. Rupp, D.D., for the Foreign Mission Board; Rev. F. H. Diehm, D.D., for the Mission House, and Dr. C. A. Hauser for the Board of Christian Education. Dr. Paul Land spoke on the Harbor Mission. The report on the state of the Church was given by Rev. M. J. H. Walenta. Among other things he reported a net loss in membership for the year of 124.

By an unanimous vote the Synod expressed itself as heartily favoring union with the Evangelical Synod of North America and as heartily favoring the action of the Reformed Church Commissioners in reopening relations with the members of the Commission of the Evangelical Synod.

On Wednesday evening the Synod united with the Livingstone Ave. Reformed Church in celebrating the 70th anniversary of the founding of the congregation. Three of the former pastors took part in the service: Rev. Mr. Qual, Rev. Otto Moor and Rev. William Bollman. Rev. Mr. Moor spoke also as a representative of the Board of Christian Education and Rev. Mr. Bollman as a representative of the Board of Ministerial Relief. On Thursday morning Synod listened to a very excellent challenging address by Rev. Charles E. Schaeffer, D.D.

The results of the elections were as follows: Trustees of Synod for three years, Rev. A. W. Klinger and Elder H. G. Echelmeier; Director for Central Publishing House, Rev. H. E. Schnatz; Board of Trustees and Visitors of the Mission House, Rev. F. H. Diehm, D.D.; Board of Managers of the Fort Wayne Orphans' Home, Elder William B. Haeussler. Elder H. G. Echelmeier was re-elected treasurer.

Through the kindness of some of the members of the congregation the delegates to Synod enjoyed an automobile trip to Princeton University, where most of the time was spent in inspecting the Princeton Chapel.

The next meeting of Synod will be held in April in the Reformed Church in Hazleton, Pa., Rev. William Toennes, pastor. This will be the final meeting of the German Synod of the East, due to the merger of this Synod and the Eastern Synod, which will take place at Schuylkill Haven in April.

Paul Scheirer.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

Miss Catherine Miller, one of our guests, celebrated her 90th birthday Oct. 23. She is enjoying good health and is very cheerful. Early in the day birthday cards reached her room from other guests, others reached her later in the day. When I went to her room to congratulate her, she told me she felt very good, that she was thankful that she was as well as she was, and that she did not need to make more trouble than she did. She also said: "Many people tell me they are surprised to find how well I look." Miss Miller has many friends, and many visitors at the Home have learned to know her, and repeatedly they will visit her whenever they come to the Home. The one weakness of Miss Miller is that she cannot walk. She remains in her room most of the time. When asked whether she would like to come to the dining room to celebrate her birthday, she said that would be too much for her to undertake, and her wishes were respected.

During the present year another of our

guests reached the age of 90 years, Miss Caroline Bauder. That happened on Sept. 7, Labor Day. Miss Bauder is exceptionally well for a person of her age. She comes to the dining room regularly every day. She is of very cheerful disposition and says that she feels as well as she did when she was in the prime of life. She had planned to celebrate her birthday at the Home, but Prof. E. A. Acker, of Walnutport, Pa., had invited her and some other guests of the Home to his home, and she accepted the invitation. She took an auto ride of 22 miles to the Acker home. There she enjoyed a chicken and waffle dinner. Following that Mr. Acker took her and her companions for a ride. They were out the rest of the day and in the evening she was back at the Home.

Many of the younger old folks have been folding letters and "Phoebe Home Messengers" in connection with the mailing of the quarterly statements to the subscribers to the Building Fund. Miss Bauder has insisted on being permitted to assist in that work, and she did her work very well. We wish for both these nonagenarians many more happy birthdays.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebard, Supt.

The weather was cold and the wind did not cease, yet the children of Bethany Orphans' Home were not anxious to remain at home on Saturday, Oct. 17. Prof. Charles W. Mayser, athletic director of Franklin and Marshall College, had extended to 45 of the Bethany children the courtesy of being the guests of Franklin and Marshall College at the Franklin and Marshall-Ursinus football game. To many of these children it was the first football game they had ever witnessed, and will be remembered for many years.

The Busy Bee Sunday School Class, Reading, taught by Miss Alice Maurer, who made our costumes on Anniversary Day, presented to the Home two wool bunting (Christian and American) flags, size 3x5 feet, with standards, emblems, and iron bases, to be used in our chapel where we assemble each evening for devotions. These will add considerably to our services.

There is a need at present for song books in our Junior Department in our Sunday School. The ones we are using are for young people and are not interesting for children. "The Call to Praise," a children's division Hymnal, would fill the need and the cost would be \$8.75 for card binding or \$12.50 for full cloth binding. We do not feel that we should use money given for the necessities of the children for these extras and yet I wonder whether this is not a necessity.

The plasterers have begun their work in both the Ira S. Reed Cottage and the Service Building.

REFORMED CHURCH HOME FOR THE AGED

While the attendance at our anniversary service was not all that it should have been yet the program was all that could have been asked. The addresses by Mr. Harry E. Paisley and Rev. Charles E. Schaeffer, D.D., were very fine and helpful. The music by the choir of Trinity Church, Norristown, was very good and most favorably commented upon by those present. The report of the work of the auxiliaries revealed the many things that they have done for the comfort of the guests in the last year and the splendid success that has attended their efforts in a financial way. Not only did they purchase \$178 worth of china and silverware for the Home but they also turned over to our treasurer a check for \$895.13, which makes a total of \$1,037 for the year. The Christmas cheer and the birthdays all remembered together with the monthly entertainments for which they provided, tell a part of their continued interest in this fine work. We are all most grateful for this.

Charles B. Alspach, Supt.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

A WORLD MISSION

Text, Mark 16:15, "And He said unto them, Go ye into all the world, and preach the gospel to the whole creation."

When Jesus said in explanation of one of His parables, "The field is the world," He was giving His disciples a vision of the work He wanted them to do. He was preparing them so that He could send them on their world mission.

Some persons say they do not believe in missions, but if they believe in Jesus Christ they must believe in the mission upon which He sends His followers. It is unfortunate that we had to divide into two parts the work which Christ gave His Church to accomplish. We speak of Home Missions and of Foreign Missions as though they were two different things, but in the mind and heart of the Master they are one.

Some persons are so inconsistent as to say, "I believe in home missions but not in foreign missions." If they were more familiar with their Bibles and the teachings of our blessed Lord, they would see that the work is one. It is divided only for the sake of administration, and even then it cannot be absolutely separated. When our Church ministers to the Chinese and Japanese on the Pacific coast, she is doing foreign mission work on home mission soil; and when our missionaries in Japan and in China are educating and evangelizing the children of the missionaries, they are doing home mission work on foreign mission soil.

Have you heard the story of Sophie Brugman? She had been praying to become a foreign missionary. One day she thought to ask herself these questions: "Where were you born, Sophie Brugman?" "In Germany," came the answer. "Where are you now?" "In America." "Well, are you not a foreign missionary? Now who lives on the floor above?" "A family of Swedes." "And who above them?" "Why, some Swiss." "Who in the rear?" "Italians." "And who a block away?" "Some Chinese." "And I have never said a word to these people about the blessed Jesus. I think it is no wonder that I am not sent thousands of miles to the foreigners and heathen when I do not care enough about those at home to speak to the ones at my very door."

If you cast a stone into the water you will see wavelets radiating in circles from the point of contact in all directions until they reach the surrounding shores of the pond or lake. Jesus did something like that when He gave His last command, just before He ascended into heaven, as recorded in Acts 1:8, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."

On the day of Pentecost the circles began to radiate, and they have been going on ever since so that now there is hardly a country or an island which the Gospel has not reached. The mission which Christ has given the Church to do is really a world mission.

Every Christian is at the centre of the world, and from him radiate influences going out in enlarging circles and God alone knows where they will end. Every Christian is to be a witness for Christ, that is,

a missionary. Dr. Grenfell tells a story of how, at a dinner given in his honor, a lady remarked to him: "Is it true that you are a missionary?" "Isn't it true that you are one?" was his unexpected reply.

The story told by S. D. Gordon in his little volume entitled, "Prayer Changes Things," has often been repeated, and will bear repetition. He imagines a conversation between Christ and the angel Gabriel, soon after the Ascension. Gabriel is asking Jesus what plans He had made to let all the world know how He lived and died and rose again. And the Master is supposed to reply: "I asked Peter and James and John, and some more of them down there, just to go and make it the business of their lives to tell the others. And the others are to tell others, and the others yet others, and still others beyond, till the last man in the farthest reach has heard the story and has been caught, thrilled and thrallled by the power of it." But Gabriel looks as if he could see difficulty in the Master's plan, and he says, "Yes, Master, suppose after a while Peter forgets. Suppose John loses his enthusiasm and simply doesn't tell the others. Suppose their successors away down there in the twentieth century get so busy about things, some of their good things—Church things, maybe—suppose they get so busy that they do not tell the others. What then?" And back came that quiet voice of the Lord Jesus, as He said, "Gabriel, I haven't any other plans. I am counting on them." That means that He is counting on you and me.

The Bible is a world book. God is the Father of all the people in the world. Jesus is the Saviour of the whole world. The golden text of the Bible says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." And the command of Jesus is, "Go ye into all the world." Dr. Robert E. Speer once said: "If you want to follow Jesus Christ, you must follow Him to the ends of the earth, for that is where He is going."

Three things are necessary for men to obey the command of Christ, and they are expressed by three small New Testament words spoken by our Master: "Come!" "Tarry!" "Go." Some one has called them "the three great verbs of the Gospel." They are all contained in the threefold purpose of the Church, which is to bring men to Christ, to build men up in Christ, and to send men out for Christ.

The word "come" is used six hundred and forty-two times in the Bible. It is the Master's great word. As St. Matthew tells us in his Gospel (3:18, 19): "And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men." And they straightway left the nets, and followed Him. In the same way He called others to come after Him, and they did. He calls to His workers (Matthew 11:28): "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Down through the centuries has this invitation been given by the followers of Jesus, and millions upon millions have responded, and that is how the Church has been built up and kept going.

But something more is needed than simply coming to Jesus. To be prepared to take part in the great enterprise of winning the world for Christ and of preaching His Gospel to the whole creation, one must be properly equipped.

When Jesus was about to part from His

disciples at His ascension into heaven, He said to them: "Tarry ye in the city, until ye be clothed with power from on high." They waited ten days until the power came in the form of the Holy Spirit, Who came and filled all who were in the upper room, showing that Christ intended all to be witnesses for Him as He does now.

Having come to Christ, and having tarried for the power, one is ready to go anywhere in the world to witness for Him. Putting Jesus' great command into modern terms, you must put your home town, your state and your nation into the text, making your home the centre from which your influence will radiate. By way of illustration, I would read Acts 1:8 as follows: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Reading, and in all Pennsylvania and the United States, and unto the uttermost part of the earth."

This makes you a partner of Jesus Christ in carrying out his world program. You will not think in terms of home missions or of foreign missions, but in terms of a world mission, to which you will dedicate your time, your talents, your property, your all, as Jesus gave His all for you.

A man may put all his savings under his pillow every night, but that doesn't mean that he has money enough to retire on. Christian Observer.

THE NECESSITY OF DECISION

"How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." (I Kings 18:21.)

In this passage a very important question is asked by Elijah, for it is one that everyone is asked some time during his or her life and we must decide it one way or the other. There is no neutral ground.

Here we have Elijah asking the people of the kingdom of Israel the question, for they were trying to serve the Phoenician idol, Baal, whose worship stood for everything sensual and degrading to man, while the true God of Abraham, Moses, Samuel and the Prophets stood for all that is divine and uplifting in man's nature.

The prophet was greatly troubled by this state of affairs since, on one side of the scales, greed for power, sensuality, cruelty—the lust of the eye, the lust of the flesh and the pride of life—were being weighed against love for God and fellow-man.

Therefore Elijah decided that he and the priests of Baal should put God and Baal to the test of fire, and the one who would stand the test was the one for the people to worship. The people agreed to this; and the God whom Elijah worshiped stood the test, while Baal did not.

The time therefore comes in every person's life to decide whether he or she will serve the gambling joint, the dispenser of intoxicating liquors, the brothel and other degrading influences, which are in reality destructive, though they, in the beginning, may appear very innocent; or the God Who is revealed to us through Jesus Christ, our Lord, and with Whom there is fullness of joy forevermore.

Therefore I would say to all who read this that the time for decision is now, for if we say like Felix in Acts 24:25, "Go thy way for this time; when I have a more convenient season I will call for thee," there is not much likelihood that the convenient season will ever come. Do it now. Let nothing hinder or prevent you.

Cyrus R. Gingrich.

Box 1469, Abilene, Tex.

Home Education

"The Child's First School is the Family"
—Froebel

TWO WORLDS

By Pauline Herr Thomas

"Last summer when we were at the sea-shore there was a big shark, and he was in the ocean, and he scared all the people in the water, and then he ran up on the sand after them, and the people ran and ran, and the shark ran after them, and he ran up the steps and into the hotel and up to the roof, and then he fell off the roof and he was dead!" babbled little Alice Johns breathlessly to her playmates.

"Alice, you come right here to me! What sort of tale is that you are telling? You know very well it's not true. Now, I never want to hear you tell such a story again," commanded Alice's mother.

After Alice went back to play, her mother said to my friend and me, "I'm worried about Alice. She is beginning to enjoy telling things that are false. She will invent the grossest exaggerations and insist that they are true. I have such a dislike for grown people who habitually exaggerate. Really, I'm afraid she will grow up to be one of them."

"The nature of these exaggerations—is it always the same?" asked my friend.

"Oh yes," said the mother, "it's always a tale about an animal or person that accomplishes a feat that would be quite impossible."

"Then, Mrs. Johns, I feel sure you need not be so concerned about her tales," said my friend, smiling. "Have you ever noticed that the inventions of the grown up who exaggerates are usually applied to the teller, himself? It's invariably 'the great wager I won' or 'the delightful dish I concocted.' There are those who garnish a tale, too, in telling, but they are not half so obnoxious as the former. So long as you don't find Alice boasting about her own accomplishments more than is usual and childlike, or inventing ready and doubtful excuses, you have little to worry about."

"Oh no, she does not do that. I think she is much more truthful than many of her playmates about such things; but she does tell these awful tales, and the children call her the 'story-teller.' Her tales are often quite clever, too."

"Have you read fairy tales to her?"
"Yes, she loves them. The fairies are real to her."

"Make-believe fairies and giants may be made just as desirable and will be more profitable. You might begin by explaining to Alice that there are two lands—one of the Real and one of the Make-believe. Ours is a land of the Real, but all fairies live in Make-believe Land; and all the things they say and do are make-believe. If she wishes to tell a true story about the shark she saw at the beach, it must be only truth, but if she wishes to have him do wonderful and impossible things, she must be sure to take him to Make-believe Land first. This explanation will help her to become conscious of the real and unreal, and her playmates will enjoy her 'story-telling,' and the term 'story-teller' will express only their admiration."

"Alice's sort of cleverness may develop into real ability. You may rejoice that it does not take the trend of lying to shift the blame on others. The latter may be clever, too, but it presents a really difficult problem. But Alice—just help her to understand and she will make her adjustments easily."

"The kindergarten is an indispensable means of transition from the home to the school where there is not abundance of out-of-doors life for the child with plenty of opportunity for contact with nature."—Samuel Weir, Head of Department of Edu-

cation, College of Puget Sound, Tacoma, Washington.

If your child is being denied such an advantage write to the National Kindergarten Association, 8 West Fortieth Street, New York, for information and advice.

Exacting lady: "I want you to send me over a ton of coal that hasn't any ash or clinkers—and without that sulphurous smell."

Coal dealer: "Lady, you don't want a ton of coal. You want to get connected with an electric meter."

Puzzle Box

ANSWERS TO—DOUBLE-TIED WORD CUBE, No. 22

S H O W S
H E N R I
O N I O N
W R O N G
S I N G S

MAKE 10 NAMES OF ILLUSTRIOUS MEN, No. 1

- | | |
|-----------|------------|
| 1. Ban | 11. son |
| 2. Corn | 12. hart |
| 3. Dar | 13. ton |
| 4. Emer | 14. kin |
| 5. Gold | 15. wall |
| 6. Haw | 16. worth |
| 7. Lock | 17. smith |
| 8. Middle | 18. thorne |
| 9. Rus | 19. croft |
| 10. Words | 20. win |

A. M. S.

FASHION NOTES

The more ambitious workers are wearing shirt sleeves again.

SOME SPEED

An Illinois plumber blown out of a ditch by a gas explosion executed the quickest movement ever recorded by a member of his craft.—The Florence (Ala.) Herald.

Birthday Greetings

By Alliene S. De Chant

Did you ever s'pose there was anybody 'xcept mothers and aunties and a young Daddy or two, who didn't mind wiping other folks' noses? Well, there is, and he doesn't charge extra for it, either! I don't know much about him, but his name is Gerald Allen, Jr., and I'd like to meet him and ask him to become a member of our Birthday Club. I believe he has freckles and a red pompadour, and I know he has a grin! And I'd find it easy to trust him with my nieces Anna Louise and Peggy and their brothers Jimmy and Bob, for this is his business card that was printed in the "Wall Street Journal":

Mr. Gerald Allen, Jr.
Personal Escorter
Tots and Kiddies took to school and returned, prompt in perfect condition—if received that way. Military discipline. Rates 25c a week. Refined conversashin. No extra charge for nose wipin. All I ast is a trial.

So here's "No extra charge for nose wipin" greetings to all my birthday club boys and girls, who will plan just as clever ways as Gerald's to earn your way through college.

The Family Altar

By A. W. Krampe

HELP FOR THE WEEK OF NOV. 2-8

Practical Thought: "Have no fellowship with the unfruitful works of darkness, but rather even reprove them. Eph. 5:11.

Memory Hymn: "I Will Sing the Wondrous Story."

Monday—Apollons at Ephesus
Acts 18:24-28

While Paul was in Syria and Asia Minor getting ready for his third missionary journey Apollons had come to Ephesus, a large, rich, and influential city of Asia Minor. Apollons was a well educated man from Alexandria, a great center of learning in northern Egypt. He was an eloquent speaker and one "mighty in the Scriptures." He was familiar with the Scriptures and had the ability to impart to others what he knew. There seems to have been at Ephesus a group of followers of John the Baptist, and most likely Apollons was one of their leaders. Aquila and Priscilla, who had been left in Ephesus by Paul, became acquainted with Apollons and instructed him more accurately in the Christian point of view. By doing this the two friends of Paul added what was wanting in the equipment of Apollons as a Christian missionary.

Prayer: Dear Master, Thou dost often bring us in touch with people whom we may render a most valuable service by instructing them more carefully concerning Jesus. Help us to make use of these opportunities. Amen.

Tuesday—Paul Begins at Ephesus
Acts 19:1-7

Apollons did not stay very long in Ephesus but went over to Corinth with the blessing and recommendation of the Ephesian believers. In Corinth he did effective work. Paul says: "I planted, Apollons watered." Luke in Acts 18:27 says: "He helped them much." Not long after these events Paul came to Ephesus where he labored for three years, for he saw the wonderful opportunity Ephesus gave him and he made it a center for spreading the gospel throughout Asia Minor. Among the converts were some of his faithful fellow-workers, Epaeetus—the first fruits of Asia unto Christ (Rom. 16:5), Epaphras (Col. 1:7). Paul's first work at Ephesus was among the disciples of John the Baptist whom he led into a true appreciation and richer experience of the work of John and Jesus.

Prayer: Father, Thou dost open the way for Thy servants to come into places and preach the gospel of Jesus. Thou hast chosen one to plant, another to water, but Thou Thyself dost always give the increase. We thank Thee for this. Amen.

Wednesday—Pretenders Roughly Handled
Acts 19:8-17

The apostle first preached to the Jews in the synagogue and these friendly relations continued for about three months. Then opposition arose and Paul withdrew to the lecture hall of Tyrannus. Here he continued his work for two years. According to his own testimony (Acts 20:18 ff) he worked day and night, personally visiting one home and another, declaring unto them the things concerning the kingdom of God. Soon Paul became known as the friend of the people, for he ministered to the afflicted, comforting and healing them. The story of the sons of Sceva follows. These men claimed to perform magic cures by reciting formulas calling upon evil spirits to come forth. The contrast between Paul's unselfish helpfulness and the money-making schemes of the sorcerers was evident. The sons of Sceva barely escaped the anger of the afflicted man.

Prayer: Our Father in heaven, we thank Thee that we may call Thee Father through our Lord Jesus Christ. Help us to follow in His footsteps and in the spirit of unselfishness serve the needy. Amen.

Thursday—A Reading Reformation
Acts 19:18-20

The defeat of the Jewish exorcists in attempting to imitate the miracles performed by Paul only increased the popularity of the apostle. The word of the Lord grew mightily and prevailed. Paul's preaching had opened the eyes of many and they saw the error of their ways. They confessed their secret sins and some, who had practiced magic arts, brought their books and these were burned publicly. The value of these magical books were estimated at about ten thousand dollars. This was indeed a severe blow at magic and a wonderful testimony to the power of the gospel. We too are a reading people, but what do we read? Wholesome Christian literature or books and magazines that undermine morals and religion? A reading reformation is very necessary. The Word of God still has cleansing, transforming, renewing power.

Prayer:

"My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies." Amen.

Friday—The Ephesian Mob
Acts 19:23-34

In this passage we have a graphic description of the tumult at Ephesus instigated by Demetrius, whose business had been falling off as a result of the preaching of Paul. Incidentally Demetrius confessed that the apostolic preaching was successful and the entire scene gives us a fine picture of the progress of the Word of God. The outcome of Paul's teaching was that some of the worshippers in the temple of Diana had turned away from their devotion to that goddess. These people would not buy the silver shrines as mementoes or amulets. While Paul did not attack the craft as such the receipts were less and the interests of the silversmiths were suffering. The Gospel had interfered with the trade of soothsaying at Philippi and here in Ephesus with "commercialized Religion." Appealing at last to the instinct of self-preservation, Demetrius worked up a high degree of mob spirit.

Prayer: Repeat the Lord's Prayer in unison.

Saturday—Forsaking Idolatry
Eph. 5:5-14

Paul here speaks of the walk of the Church. There is a marked difference between darkness and light. The followers of Jesus belong to the light and they must walk in the light and not participate in the unfruitful deeds of darkness. The Ephesians knew what the apostle meant when he said: "Never let vice, impurity or lust be so much as mentioned by you—for there must be no indecency or foolish talk—all that is unbecoming to saints." (Eph. 5:3 ff.) Such things are associated with heathenism, idolatry, and have no place in the Kingdom of Christ and God. Light is a natural and universal religious symbol. Jesus used it very often and it beautifully expresses the contrast between right and wrong. "Wake up, O sleeper, rise from the dead! And Christ will dawn upon you." v. 14.

Prayer:

"Fight the good fight with all thy might
Christ is thy strength and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally." Amen.

Sunday—Paul's Deliverance from Death
II Cor. 1:3-11

Robinson calls attention to something that is rather significant and worthy of note, viz.: "As Acts gives information of

Paul's successes so the Epistles afford an insight into some of his hardships." To get a correct and complete view of the Apostle's life both must be studied. From today's passage it seems that the opposition described in Acts 19—involved Paul in great peril. But God, whom Paul here calls "the Father of our Lord Jesus Christ" had rescued him from the very brink of death. The wonderful deliverance taught the Apostle both dependence upon God and confidence in Him. This experience strengthened his faith and inspired him with new hope. He therefore thanks God for comforting him in his tribulations, assured that his consolation in Christ will issue in consolation for others.

Prayer: On this Sabbath Day we thank Thee, Heavenly Father, for the comfort and strength which comes to Thy children when they meet in Thy sanctuary. Bless all who today seek to worship Thee in the beauty of holiness. Amen.

Tommy, who had no great liking for soap and water, was observed by his mother washing the forefinger of his right hand.

"What's the idea of washing only one finger?" she inquired.

"The boy next door has asked me to come over and feel his baby sister's new tooth," explained Tommy.

THE ACCIDENT

(The following vivid picture of a roadside tragedy written by a Western Canadian, whilst not based upon any particular incident, is a true-to-life sketch of the unnumbered tragedies which are taking place continually in Canada under our hopeless system of Government Sale of liquor.—Editor.)

"How did it happen? Well, they met head on,

Rounding a curve. Going too fast, I guess!
A quarter of an hour, more or less,
Was hardly worth a broken neck. He's gone.

"The grade too narrow? No, the grade was wide.

The other driver gave him half the road
And something extra—for the wheel-marks showed
He swung his car well over to the side.

"Drunk? Oh, I wouldn't say that he was drunk—

He had been drinking—Yes, it's very sad.
A fine young man—the only son they had.
The other? Crippled. Both the cars are junk.

"You've seen the paper? Something left unsaid!

And something, too, the preacher couldn't say.

'De mortuis nil nisi bonum,' eh?
Why hurt his people's feelings, when he's dead?

'And who's to blame? God knows! The Government?

The Trade? The boy? His parents? You and I?

We're in the business! — People are content

To let it flourish.—Yeah, we voted dry."

G. E. C. in The New Outlook, Toronto.

"Yes, this book will do half your work."
"Okay, I'll take two of them."

Notre Dame Juggler.

THE CHURCH CAN MEET THE NEED OF THE YOUNG PEOPLE

A Friendly Appeal by a Leader of Young Folks' Activities

By Geo. A. Shults

If I were to pray to God for young people, the class to which I belong, I would pray, "Dear Lord and Father of mankind, forgive our foolish ways; reclothe us in our rightful mind."

Young people, as a rule, do not make apologies or confessions. You older people will agree to this, won't you? We build up a shell of confidence around ourselves which might crack if we admitted failure. I wish to voice some of the confessions which I think young people feel, but do not wish to tell out loud. Yes, we are weak, foolish, ignorant, impolite. We have little respect for the authority and experience of our elders. We are not dependable, neither are we so frank.

Now this sounds as if young people are in a hopeless condition. However, there is hope. We young people can strive after perfection; but we need help. We do not get much help from other young people. Some of us do not get help at home. Many of us do not get help at school. We turn as a last resort to the Church. Will you Church people help us? Will you forgive our foolish ways and reclothe us in our rightful minds? If you will, there is one way in which I feel you can help. Help us to believe, live and work by letting us believe, live and work with you.

You older people remember how children once learned to drive a horse and buggy. The child was not allowed complete control of the horse until he had received training and supervision from his father. When I learned to drive our motor car, my father asked me to lean over in front of him and steer while he controlled the accelerator and the brake. His hand was in touch with the steering wheel every second. He did not give me complete control of the car for two months. Then he placed me in the driver's seat, but he did not yank me out of this responsibility when I backed into the tree at a filling station in Findlay. I had already started to get out when he told me to hold it. "Now is the time," he said, "to acquire skill in driving. Turn the wheel in this direction and you will miss the tree."

Can you see what I mean? Don't give us a job to do all by ourselves, even though we may want it. We might fail. Instead, let us work alongside of you until you can depend on us. It would be thrilling if you older people would plan activities in which all Church people, young and older, could attend. For example, the following would prove mentally, physically, socially and spiritually valuable: an evening of fascinating Bible study; a discussion of current economical, political or social problems; a Church family fellowship night. You might possibly invite one or two young people to plan with you such programs so that all groups in the Church would have a share in making the activity valuable for everyone. At the last Family Party we young people planned a program that was somewhat interesting, but evidently not of value to all of you. Once again we failed. This is just one illustration of our need for your fatherly direction. Don't give us a job to do all by ourselves, but let us learn by experience under proper supervision.

Please remember that this is only one of the many sides to the question of young people and the Church.

And now may I tell you why I love Trinity Reformed Church? You have offered this Church to me as a Church home. You have permitted me to fellowship with you, you have talked to me and listened to me, you have allowed me to be on the Sunday School Board, you have treated me there as an equal, and you have even listened to my suggestions when my face should have been slapped for daring to speak. When I have made mistakes, you have kindly and patiently kept silent instead of passing public judgment upon me, and still kindly and patiently, you have explained where and why I was wrong.

Won't you please give this experience to ALL young people with whom you come in contact?

Tiffin, Ohio.



THE REV. FRANCIS J. MCCONNELL,
D.D., LL.D.
*Bishop N. Y. Area M. E.
Church; President, Federal
Council Churches of Christ
in America*



JOSEPH H. APPLE, LL.D.
*President of Hood College;
Member Executive Committee
of the Reformed Churchmen's
League*



HON. D. J. SNYDER
*President Judge of the Orphans'
Court; Vice Chairman of the
Reformed Churchmen's League*



FREDERICK J. LIBBY
*Executive Secretary, National
Council for Prevention of War*

THE REFORMED CHURCHMEN'S CONVENTION

Salem Reformed Church, Harrisburg, Pa.

November 10th to 12th, 1931

Some of the Great Themes and Some of the Speakers

*Don't Miss This Supreme Opportunity
At This Crisis Hour in History*

NOVEMBER 10TH

TUESDAY—2:15 p. m.

Opening Addresses.

Rallying the Men of the Church for the Kingdom.

Changing Conditions in the World and Their Relation to the Church.

TUESDAY—7:45 p. m.

The Church Needs and Deserves a Man's Best.

The World Mission of Christianity.

NOVEMBER 11TH (*Armistice Day*)

WEDNESDAY—9:00 a. m.

The Spirit, Qualifications, Opportunities and Challenge of the Reformed Church.

Open Forum on the Work of the Reformed Church.

The Church and World Peace.

Am I My Brother's Keeper? (Evangelism).

WEDNESDAY—2:00 p. m.

Twenty-fifth Anniversary of the Laymen's Missionary Movement.

Men's Work in Other Denominations.

The Reformed Churchmen's League.

I Am Not My Own (Stewardship).

WEDNESDAY—7:30 p. m.

Men and the Ministry of Music.

The Challenge to Christian Manhood.

NOVEMBER 12TH

THURSDAY—9:00 a. m.

The Reformed Churchmen's League.

Chapters—How Organized, What To Do, and How To Do It.

Monthly Programs.

Classical Leagues.

Report of Nominating Committee.

THURSDAY—2:00 p. m.

Organization of the League.

Business.

Report of Findings Committee.

The Men of the Church—Every Man a Builder.

Are We Worthy of Our Heritage?



THE REV. JOHN N. LEVAN, D.D.
*Pastor of Salem Church and
Host of the Convention*



GEO. L. OMWAKE, LL.D.
*President of Ursinus College,
Recording Secretary of the
Reformed Churchmen's
League
Member Convention Committee*



PROF. H. AUGUSTINE SMITH
*Director of Fine Arts in
Religion, Boston University;
Director of the Convention
Music and Worship*



BOYD EDWARDS, D.D., S.T.D., LL.D.
Headmaster, Mercersburg Academy

OPEN COMMUNION IN UNEXPECTED PLACES

A collection of parish bulletins and a listing of announcements made in our services would doubtless reveal that there are a good many more Episcopal parishes which honestly practice "open communion" than is generally believed to be the case. We find an illustration of the sort of invitation, widely given, in the Easter Day bulletin of the Church of Our Saviour, Akron, Ohio, in which the Rev. B. Z. Stambaugh is rector:

"The invitation in the Prayer Book means exactly what it says. This is not an Episcopal altar. It is an altar of the Holy Catholic Church, erected and maintained by a parish in the Episcopal branch of that Church. It is the Lord's Table, not ours. We, as members of the Episcopal Church, have a definite way of being prepared to become communicants—confirmation. But we do not presume to impose that method upon others. All baptized Christians, therefore, who are communicants of their own religious bodies, and are prepared according to their own highest convictions to receive the Blessed Sacrament, are welcome at this altar."

—The Churchman.

LAWLESSNESS

(The findings of recent Conference of Protestant Clergy and Laymen at Buck Hill Falls)

The lawlessness manifested in our American life, while not a new phenomenon and not to be attributed to any single factor, is so widespread and so varied in form—ranging from the disregard of a traffic light to the use of a machine gun—that it re-

veals plainly a general lack of self control for the sake of one's fellowmen. Thus the problem appears as essentially a spiritual problem, the profound concern of all religious groups.

As Churchmen, we may well confess that the present situation is in part due to the failure to cultivate right attitudes as well as to the frequent success of anti-social forces which encourage lawlessness for selfish ends. The one and only adequate cure for lawlessness lies in the education of the people to a higher sense of citizenship. The solution of the problem calls for the very thing which lies at the heart of the Christian religion—an unselfish concern for others and a readiness to place the larger good of the community above one's private advantage or desire.

Among the most aggressive of the forces which develop the lawless spirit are certain types of moving pictures in their effect upon children and youth; sensational and subversive literature; self-seeking political organizations, involving collusion with crime; organized bands which exploit and take advantage of the willingness of so many people to disobey the law, and the always lawless and now illegal liquor traffic.

Lawlessness manifests itself in conduct, but the conduct arises from the absence of accepted ethical standards and from the lack of respect for law as an expression of the social will and a means of advancing the common good. We call upon professing Christians and all other loyal citizens to cultivate understanding of and respect for law, both by example and by faithful teaching, and to discountenance illegal methods of law enforcement, always with the high purpose of promoting the social welfare.

The convention of the American Federation of Labor Oct. 15 re-elected William Green president at its session in Vancouver, B. C., and the entire staff of officers, reaffirmed its stand for 2.75 per cent beer, and adjourned to meet for the 52nd time in November, 1932, in Cincinnati.

The Yorktown Sesquicentennial celebration opened at Yorktown, Va., Oct. 16. Marshal Henri Petain, head of the French delegation, was greeted by General Pershing when he landed at Old Point Comfort. Governors of 13 original States took part at the unveiling of the Cornwallis Memorial. President Hoover made an address Oct. 19, the last day.

France had balanced the budget without resorting to loans, boosting taxes or drawing on the sinking fund, according to an announcement by Francois Pietri, Minister of the Budget.

Element No. 87, one of the two hitherto unknown components of the universe, has been discovered by Dr. Jacob Papish, of Cornell University, in a substance known as samarskite, a lustrous velvet black mineral found in Norway, Siberia and some southern states of this country. Of the 92 elements only No. 85 now remains unidentified.

The revised naval budget, carrying what are called the most drastic cuts ever made in a Navy Department's appropriation request, was handed to President Hoover Oct. 15 by Secretary Adams—nearly \$61,000,000. There is a personnel reduction of 6,700 to 10,000.

Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, who made a desperate political fight against former Governor Smith, of New York, in the 1928 Presidential campaign, and Miss Ada L. Burroughs, treasurer of the Virginia anti-Smith committee at that time, were indicted Oct. 16 by the District of Columbia grand jury on charges of conspiracy to violate willfully the Federal corrupt practices act. The indictment contains ten counts.

The National Assembly of Spain gave Spaniards Oct. 16 the constitutional right of divorce by mutual consent. Spain has never granted divorces and the measure has been bitterly fought by the Catholic Church.

Prentiss B. Gilbert, the American Consul General in Geneva, took his seat with the Council of the League of Nations Oct. 16 to consider the Manchurian crisis. Mr. Gilbert's role is limited. He may voice decisions only on specific authorization of the State Department.

Mrs. Frederick Eddey, of New York, Oct. 16 was re-elected national president of Girl Scouts at their annual convention in Buffalo.

The American Red Cross rendered aid to an estimated total of 2,765,000 persons in 23 States during the drought period in 1930-31, with an outlay of \$10,894,000.

Dr. Michael I. Pupin, of Columbia University, is the winner for 1932 of the John Fritz Gold Medal, highest of American engineering honors, for his achievement as "scientist, engineer, author, inventor." Among the former recipients of the Medal have been President Hoover and Guglielmo Marconi.

Chancellor Bruening, of Germany, obtained enough votes in the Reichstag Oct. 16 to vouchsafe his second Cabinet an indefinite tenure of office when the Opposition's motion of no confidence was defeated 295 to 270. The Chancellor now has a free hand for settlement of wage disputes and the economic tie with France. The Reichstag voted to adjourn until Feb. 23.

Thomas A. Edison, the world's greatest inventor, died at his home in Llewellyn Park, N. J., Oct. 18. For two days his body lay in state in the library of his laboratory near his home. The services were private and the burial took place at West Orange, N. J. Among those who attended the funeral at the house were Mrs. Hoover and Mr. Ford. The funeral was held Oct. 21, the 52nd anniversary of Mr.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The "Pictorial Review" has honored Jane Addams of Hull House, by giving her a \$5,000 prize for social service. She will use it for the Chicago needy.

Mrs. Herbert Hoover made the opening address Oct. 14 at the Girl Scout Convention held in Buffalo. She was the guest of honor Oct. 13 at the gathering of directors of the Girl Scouts, of whose National Council she is honorary president.

The invention of a microscope for observing and measuring the velocity of electrons was announced Oct. 13 by Professor Robert A. Millikan of the California Institute of Technology, who is a winner of the Nobel prize, at the meeting recently of 50 world-famous physicists at Rome.

Ending the age-long union of the Spanish State and the Catholic Church, the Spanish National Assembly voted Oct. 13 by 287 to 41 to approve Article III of the proposed Constitution, which reads: "No official State religion exists."

The first major step in the construction of a memorial in Washington for Theodore Roosevelt on a scale as great as those already erected for Washington and Lincoln has been announced by James R. Garfield, president of the Roosevelt Memorial Association. Anacostan Island, a 90 acre site in the Potomac River, within the limits of the District of Columbia, has been bought.

Niceto Alcala Zamora resigned as first President of the Spanish Republic Oct. 14 and was succeeded in the post by Manuel Azana, who will retain his portfolio as Minister of War. Zamora held the statute curbing religious orders was too severe and this was the cause of his resignation.

Owen D. Young, chairman of the committee on mobilization of relief resources of the President's Organization on Unemployment Relief, has appealed to all col-

leges and school football teams in the country to contribute the gross proceeds, less actual expenses, of at least one game this fall for the relief of the unemployed.

The German export surplus for September was more than \$92,000,000, which sets another all-time high mark, exceeding the record August surplus by more than \$9,000,000.

A group of about 100 met at the American Embassy Oct. 14 in London as the guests of Ambassador Dawes to pay their respects to the memory of Dwight W. Morrow.

Charles H. Ditson, who controlled the Oliver Ditson Company, music publishers, and who died May 14, 1929, left an estate appraised at \$7,866,249. Mr. Ditson left \$800,000 for musical education, bequeathing \$100,000 each to Harvard, Yale, Columbia, and Princeton Universities, the New England Conservatory, the Chicago Musical College, the Colleg of Music in Cincinnati and the Ann Arbor School of Music.

Deaths from automobile accidents in 82 large cities throughout the United States, during four weeks ended Oct. 3, were placed at 718.

A petition to be signed by millions of American women, calling for "the bold reduction of every variety of armament," was put into circulation Oct. 15 by the National Committee on the Cause and Cure of War. The petition is to be presented to the International Disarmament Conference, which meets in Geneva, Switzerland, in 1932.

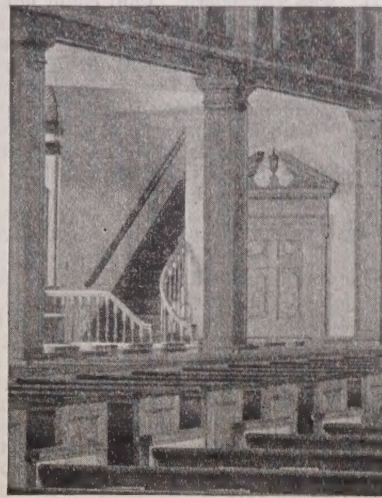
Dr. J. Bentley Squier, of Columbia University, was unanimously elected president of the American College of Surgeons at the 21st annual clinical congress held recently in New York City.


Edison's perfection of the incandescent light. The Edison inventions are estimated at 1,150. The first patent was given him in 1868, the electrical vote recorder. His discoveries cover a great range of scientific research—among them are the phonograph and the movie camera. Mr. Edison was in his 85th year. He is mourned throughout the world as one of the most useful men of modern times.

Representative Ernest R. Ackerman, of New Jersey, died at his home in Plainfield, N. J., Oct. 18. He was 68 years old and had served the House since 1919.

New York is now, according to the Census Bureau experts, the world's largest city. New York, within a radius of 20 miles from City Hall, has a population of 9,859,873. London the same distance, 8,912,017.

Japan has withdrawn her objection to an American observer with the League Council at Geneva in considering the Manchurian dispute, while still questioning the legality of the action. She is ready, if direct negotiations with China are arranged, to give pledges that her occupation of Chinese territory will be short and not to demand anything beyond her treaty rights.



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THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-third Sunday after Trinity,

November 8, 1931

Paul In Ephesus

Acts 19:8-20

Golden Text: Have no fellowship with the unfruitful works of darkness, but rather reprove them. Ephesians 5:11.

Lesson Outline: 1. Diana. 2. Demetrius. 3. The Townclerk.

Paul's work in Ephesus was very successful. But here, as everywhere else, success brought trials and tribulation in its train. The opposition came after a long period of quiet sowing and peaceful growing. And it came from members of the Greek community, not from hostile Jews, when the gospel began to make noticeable inroads upon the worship of Diana, and the selfish interests allied with it.

Certain craftsmen, financially interested in the cult of Diana, incited a riot against Paul. Through the intervention of friends and the sagacity of a townclerk, he escaped death at the hands of a mob. But during the remainder of his stay in Ephesus his life was exceedingly troubled.

I. Diana. Ephesus owed its wide fame not only to the wealth of its commerce, but, especially, to the temple of Diana, standing at the head of its harbor. This imposing structure was one of the seven wonders of the world. It was the largest, and the most costly, cathedral of paganism, dedicated to the worship of Diana. This female deity was the impersonation of the vitality of nature and of mankind, the all-mother, as Jupiter was the all-father. It was the proud boast of Ephesus that it was the possessor and guardian of this famous shrine.

Archeologists have recently discovered the site of this ancient temple. It stood outside of the city, and its sacred precincts enjoyed the coveted right of asylum. No weapons might be borne within the enclosure, and hunted fugitives found temporary shelter and security there.

The temple itself was of imposing size. It was built of marble and adorned with many costly pillars. In the inner shrine the idol of Diana was kept, a crude wood-carving, whose shape is familiar to us from the image on coins found on the ancient

site. It represents the figure of a woman whose upper body is human in shape, while the lower part is rough block. This unsightly idol was believed to have fallen from heaven, and formed the center of a sensuous worship. When Paul saw this temple it was already three centuries old, and the abominations of its idolatry were performed by a numerous hierarchy. Multitudes of pilgrims came from distant places to worship at the shrine of Diana, and to participate in the licentious festivals held in her honor. They made material contributions to the wealth of the city, and provided employment for many in various trades.

Hence it is evident that the bonds which united the Ephesians and their temple were peculiarly strong. Superstitious idolatry, civic pride, and personal greed made them loyal and fanatical votaries of the great Diana, whose licentious worship brought fame and fortune to their city.

II. Demetrius. The guild of the silver-smiths was foremost among the trades that derived pecuniary benefit from the cult of Diana. They manufactured votive articles which were eagerly bought by the worshippers, and the sale of these small models of the goddess was highly profitable.

During the first period of Paul's labor in Ephesus there was no opposition to his ministry. New religions were common in those days, and the priests and devotees of Diana treated them with toleration, so long as they did not interfere with their revenues.

But gradually the leaven of the gospel wrought a silent revolution in the lives of many of the people who had been worshippers of Diana. The effects of Paul's preaching became injurious to the mercenary interests of priests and people. The climax came with his victory over the magicians who were closely connected with the temple. The burning of the books of magic was striking evidence that the religion proclaimed by Paul was subversive of the old order with its vested rights, and a serious menace to the worship of Diana.

A certain Demetrius, eager to defend his interests, gathered together the craftsmen of the various trades affected by the changing religious convictions of the converts to Christ. This man was a silver-smith, and, doubtless, he was the prosperous owner of a shop whose miniature Dianes were found in many homes, as

household gods. And there was method in his madness when he incited a riot against Paul.

His address to his associates was a cunning harangue, in which religion and business are shrewdly woven together. Even the brief outline in our record proves that Demetrius was a very skillful demagogue. He knew how to play upon two of the master-passions of men, their greed and their fanaticism.

First he told his excited audience that this Paul had brought their remunerative trade into disrepute and decay. And, then, to cloak this mercenary appeal with the semblance of piety, he expressed his concern that this new religion would make Diana of no account, and might depose the "Queen of Asia" from her sovereign throne.

The mob responded instantly to this shrewd appeal to their self-interest and to their fanatical idolatry. They filled the city with noisy confusion, and rushed to the large theater, where popular meetings were held. They sought Paul, but failed to find him. But they seized Gaius and Aristarchus, his associates, and dragged them violently into the public meeting.

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III. The Townclerk. Paul could not be found, but he was not the man to hide, when his friends were maltreated, and when his cause was placed in jeopardy. When the news of the tumult reached him, "he was minded to enter in with the people," to shield his companions and to quell the riot. But his disciples prevented him from risking his life in the hopeless endeavor to calm a mob.

It is interesting to note the friendly concern for Paul's safety shown by the Asiarchs. These leading citizens were pagans, but they admired and respected Paul. And they joined the disciples in an effort to dissuade the apostle from this heroic, but utterly useless, self-sacrifice. Their voluntary intervention was a fine tribute to the manhood of Paul. It furnishes a striking proof of the esteem in which he was held by some of the leading citizens of Ephesus.

The fury of the mob raged on for two hours. The Jews, trembling for their own safety, added fuel to the flame by attempting a defense through Alexander, their spokesman. His attempt to explain matters, so as to shield and protect the Jews, led only to a renewed outburst of the Ephesian mob.

It was the townclerk who, finally, came to the rescue. It was his official duty to preside over popular meetings in Ephesus. Thus he was the chairman of this unruly assembly. And he rose to the full height of a difficult occasion. His address stamps him a man fit for his important position. He characterized their riotous excitement as puerile and premature, since all the world knew that Ephesus was the city of Diana. He called their attention to the dangerous fact that their fury had injured innocent men, and that the Roman courts were open for legal action against them. And he also bade them remember that their riotous conduct exposed them to the swift and severe punishment of their Roman rulers, who watched every appearance of revolt with jealous eyes. This calm and sensible speech had a good effect. The uproar ceased, and the mob dispersed.

Christianity is an exclusive religion. There can be no compromise between Christ and the Dianias. Wherever Jesus goes, pagan altars totter and fall. When He said to His disciples, "Go into all the world," He signed the death warrant of every false god. The time will surely come when all knees shall bow before the God Paul proclaimed at Ephesus.

Stripped of its cunning, the speech of Demetrius meant, "This new religion will hurt our business." And that is the perennial cry of all who thrive on ill-gotten gains. And well may they say that. The slave-holders and the saloonkeepers said that. And others, who are sacrificing conscience and character to greed, are still saying it. The issue in Ephesus, "business versus religion," is far from being settled. But the only way to settle it permanently is "to seek first the kingdom of God, and His righteousness."

Demetrius very cleverly used the livery of religion to dress up and disguise his naked greed. He said, Diana is in danger! But what he really cared for was dollars, and not Diana. So, today, "patriotism" furnishes a convenient cloak to militarists and war-mongers, and "personal liberty" is the slogan of bootleggers. And those who labor for peace and sobriety are denounced as slackers, and pacifists, and bigots.

It is profoundly true that mercenary greed lies at the root of all the gigantic evils that vex the world. Modern paganism in all its varied forms is fostered and promoted by men and by organizations who love money more than manhood. Trace licentiousness, gambling, bootlegging to their last lair, and you find men who are seeking riches.

A man without foes lacks either truth or force. Paul had a wonderful capacity for friendship, and the caliber and character of his friends gives us a deep insight into his great heart. But no less significant are the

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enemies who persecuted him violently, and who slandered him maliciously. They, too, add to his glory. "Woe unto you, when all men shall speak well of you." Loyalty to Jesus necessitates the championing of principles that are unpopular, and battling against causes that are popular.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Nov. 8: Our Share in Making World Peace Permanent. Isa. 2:2-4

On November the eleventh the world celebrates Armistice Day. Thirteen years ago the World War came to a close and ever since this day has been observed not in the interests of war, but of peace. Everybody was glad that the war was ended and hoped and prayed that there might be war no more. We engaged in that war to put an end to war. Since then various efforts have been put forth to make peace permanent upon the earth. The League of Nations was formed which might constitute a tribunal in which nations might consider and adjust their difficulties. The Permanent Court of Justice was another step in the same direction. Various other conferences have been held whereby to arrive at mutual understanding on great national issues. Early next year there is called a World Conference on Disarmament which will have far-reaching significance. If the hopes which center in that Conference shall be realized there will be such material reductions in armaments among all the nations that it is not likely that they shall ever again engage in any war. The Christian people of the world, and especially of America, should earnestly pray that the ideals of peace for which the Conference is called might be realized.

In the meantime there is going on in the world a great deal that leads to misunderstanding among the nations. This is an age in which everybody is extremely sensitive. Times of depression always bring about such a state of mind. This prevails not only among individuals but among groups, known as nations. As I am writing these lines Japan and China are on edge with each other. No one knows how soon the peace between these two countries will be disturbed and if that happens there may be another world war unless some of the stronger nations intervene. The relation between France and Italy has for some time been strained and some of the smaller nations in Eastern Europe that felt themselves aggrieved by the terms of peace after the war of 1918 would rather welcome such a conflict with the hope that they might recover some of their lost possessions. In the meantime Germany and France are not yet fully reconciled and much hate and bitterness wrangles in the soul of these two countries towards each other. Russia to the northeast is massing such vast armies and is building up such a strong war system as to prove a real menace to the rest of the world. As one studies history one is impressed with the fact that the conquering nations have always come upon their enemies from the north. A northern nation has always marched in triumph. Some, therefore, are predicting that some day Russia will break forth and become the dominating nation of the world.

Nothing, however, could be more disastrous to civilization than another war. The present knowledge would result in the annihilation of the human race. A fleet of aeroplanes carrying these poisonous gases would fly over a city or a countryside and there would not be left alive a single man, woman or child or beast. It would mark the end of the world.

Moreover, nothing permanent is ever accomplished by war. It leaves the world in worse condition that it was before. It impoverishes nations and individuals and brings about a disordered state of society, and in its wake there is nothing left but wreck and ruin. The present economic depression is a direct result of the war. Such depressions have followed every war, and it was an idle dream to imagine that this generation would escape the dire consequences of the world war. It simply had to come and we are experiencing its results today in the terrible situation in which we find ourselves.

In the light of these facts it is incumbent upon us that we should do all within our power to make peace permanent on the earth. This is the greatest opportunity which the Christians of the world have ever faced. The future destiny of civilization rests with the Christian Church today as never before.

What then can we do to promote permanent peace upon the earth? Peace rests upon the spirit of brotherhood among the peoples of the earth. Consequently the whole structure of human society must be rebuilt upon the spirit of mutual love and fraternal service. Men must be taught that love is the principle that binds society together. Instead of hatred and suspicion there must be implanted the spirit of peace and goodwill. There must be a new heart in humanity; a new spirit must be created. This is the mission of the Church in this generation. The best service that Christians can render their country is to pervade the lives of individuals and of institutions with the spirit of Jesus Christ. Where that spirit prevails there peace reigns. He is the Prince of Peace. His last legacy to His followers was Peace. "Peace I leave with you. My peace give I unto you." The Church should, therefore, speak this message to the world.

But Christians can do more than promote the spirit of peace. They can positively refuse to take up arms in any cause. They can declare emphatically that if Congress declares war the Church will not support it in the conduct of the same. The Church can insist that national disputes must be settled by arbitration and by mutual conference. There is no question, whether among nations or individuals, that cannot be solved by love and by the spirit of brotherhood.

Christians can also demand of their national leaders that armaments shall be reduced to a minimum. There is no reason under the sun why billions of dollars should be expended annually to maintain an exorbitantly large army and navy. The burden of taxation in this country, not to mention European nations, is already too heavy, and the bulk of it is due to the maintenance of the war forces. If all the money that is demanded to keep the war machine going were turned into more fruitful, more constructive lines, human society would soon be in a better state than that in which it finds itself today. If our swords were turned into ploughshares and our spears into pruning hooks society would breathe more freely. Every man would sit under his own vine and fig tree, none daring to molest him or make him afraid.

On this Armistice Day let us not glorify the achievements of war, let us not sing the praises of armies marching to battle, nor of armors rolled in blood, but rather let us pray and plan and labor that wars may be no more and that peace may be established forever and the whole earth echo back the song which the angels sang over Judea, "Peace on earth, goodwill to men!"

A Letter to the Editor

A LETTER FROM DR. KREBS

To the Editor of the "Reformed Church Messenger":

The editorial in the issue of Sept. 17 is a fine illustration of how a man is easily misunderstood when partially quoted, because only partially reported.

A minor mistake of the editorial is that the quotations alleged to be taken from the "Reading Eagle's" report of my address on "Just Punishment," are not found there at all; but are taken verbatim from the "Reading Times." This initial error is an earnest of more serious ones that followed in the editorial of the 17th. (As the editor did not see the "Times," Dr. Krebs

is obviously mistaken. Our quotation was verbatim from the "Eagle."—Ed.)

For example, in my entire discourse I never mentioned the Inquisition, as the editorial assumes I must have done, for neither the "Eagle" nor the "Times" mentions the Inquisition, and both papers reported the address. I was not discussing heretics but civil criminals, and therefore never thought of the Inquisition. The editorial seems to assert that Inquisitorial methods of punishment were the only ones known in medieval times; if so, the editorial should study history.

But the editorial asks a logical and a vital question when it says: "What did Jesus mean when He said in His immortal parable, 'I was in prison, and ye visited me'?" One immediate answer would be that Jesus had not murdered poor little Bobby Frank. Had He committed such a heinous crime, He would never have asked any one to visit Him in prison. Another answer is that those in prison to whom He referred were His "brethren" (Matt. 25: 40). It need scarcely be said that condign criminals—caught, condemned and confined—are not in this category of "brethren"; no one in his senses would think for one moment of calling such deliberate devils the "brethren" of our Lord and Saviour Jesus Christ.

Luke 21:12 tells us plainly who "my brethren in prison" are: "They shall lay their hands on you, delivering you up to the synagogues, and into prisons," and by "you" He meant His disciples, sincere believers and devoted souls; He was not talking to or about murders, bandits, robbers, grafters or criminals of any kind whatsoever. Matt. 5:10-12 also specifies: "Blessed are ye when men shall persecute you and say all manner of evil against you FALSELY, for my sake"; but Jesus does not say a word about those condemned JUSTLY for their own individual crimes; nowhere does He ask us to visit them when in jails; but all condemned like the Christians were whom Saul hailed to jail (Acts 8:3), or Peter arrested and imprisoned (12:4-4), or Paul and Silas at Philippi, or Paul when two years in prison at Caesarea, and later two years at Rome—all these were persecuted and imprisoned "for righteousness sake," and when they were in prison Jesus was too, and there the Church can visit Him today, in the persons of those unjustly condemned, too poor or friendless to get clever lawyers to defend them.

The two thieves on the crosses Jesus treated entirely differently; the one He forgave and in loving conversation "visited" him when thus imprisoned on his cross; but Jesus did not so treat the other thief; the one was sincerely penitent, the other hardened and impenitent; and all penitent sinners may become enrolled among "my brethren"; but even to the penitent thief He did not diminish one iota of his suffering or just punishment, and the thief himself neither asked it nor expected it. (Nevertheless it is debatable whether the "impenitent thief" was as bad as the rulers of Church and State who were responsible for the death of Jesus, and we know that with His dying breath He actually prayed for His murderers.—Ed.)

To hold services in prisons is certainly commendable, for the impenitent may thus be reached; and the same service should be rendered for any criminal who has lost an eye by state punishment for an eye he has caused to be lost for life from the socket of an innocent victim he has attacked; for it is better for the penitent criminal to enter into life halt and maimed than to have both eyes and be cast into the "Gehenna of fire" (Matt. 18:9).

Jesus said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall

be called great in the kingdom of heaven" (Matt. 5:18-19).

Is the law of an-eye-for-an-eye "one of the least of these commandments?" There is no objection to so classifying it. This law, the *lex talionis*, was stated very fully and clearly in Exodus 21:23-25: "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." This was considered by Moses so important that it was repeated in Deut. 19:21. It can hardly be considered one of the least, therefore; but even if it be so considered, Jesus in the text above quoted from Matthew, honors it and asserts it shall be obeyed. And if this is "revenge and retaliation" as the editorial in the "Messenger" thinks, then Moses and Jesus Himself must be charged with the same low motive.

But, some one objects, did not Jesus abrogate this law in Matt. 5:38-42? No; He simply gets behind this just principle without nullifying it, just as He penetrates to the spirit lying behind other Old Testament laws (Matt. 5:21-43). He wants just punishment to be administered without vindictiveness, the *lex talionis* obeyed without the spirit of hate or revenge, but simply to do one's duty and protect society from a multiplication of such injuries. He tells His disciples not to resist the robber who attacks them, and even to give him more than he asks for; but He does NOT say that society is to allow that robber to go free, nor does He include him in "my brethren"; on the contrary He calls him "evil," or "an evil one" (Matt. 5:39). And St. Paul is in entire harmony on this point with the mind of the Master: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a REVENGER to execute wrath upon him that doeth evil" (Rom. 13:4).

What I contend for is that if the punishment is commensurate with the crime and suggestive of it; that is, if punishment is equal in amount and identical in kind with the crime, it is not only just but perfectly just, and its repercussions will soon rid society of the terrors of the lawless; for our present soft justice and loop-hole laws and sentimental appeals to juries have eventuated simply in the increase of lawlessness and widespread disrespect for law in general.

Stanley L. Krebs.

New York City, Sept. 26, 1931.

BOOK REVIEWS

The Lesson Round Table (A Manual for the Study of the International S. S. Lessons for 1932). Edited by Richard D. Dodge. 354 pp. Price, \$1.25. Cokesbury Press, Nashville, Tenn.

For the third year these enterprising publishers give us this remarkably helpful little book, with each lesson of the year taught by a different person—and all the teachers numbered among the outstanding Christian leaders of the time. It is a stimulating collection of worth while thought on great themes, and not a page is dull or repetitious. Moffatt's translation is used. You cannot help liking this guide to a practical use of the S. S. lessons. E.

The Gist of the Lesson, by R. A. Torrey. 160 pp. Price, 35c. F. H. Revell Co.

The Lesson Handbook, by Lucius H. Bugbee. 188 pp. Price, 35c. Methodist Book Concern.

These are handy vest pocket interpretations of the International S. S. Lessons for 1932. You should have one of each, at least, to carry with you, especially if you are a S. S. teacher. Three or more pages are given to the explanation of each lesson,

and the work is well done. The former is simpler and more detailed, the latter more modern and homiletic in character. E.

Hymns In Human Experience, by William J. Hart. Harper Bros. 221 pp. \$2.

Dr. Hart has presented a series of incidents and experiences that give practical illustration to the helpfulness of the many hymns that he mentions. In 15 chapters he tells of the influence of hymns in human experience, grouping them under such titles as A Singing Faith; Songs in the Night; Hymns Mother Loved; The Old Rugged Cross, etc. Any pastor desiring illustrative sketches, many of them entirely new, for use in song service, can find unique and helpful material in this book. Some 150 hymns are quoted and illustrated.

A. M. S.

Virgil and Those Others, by Dr. Homer F. Rebert. Published by the Virgil Bimillennium Committee of Amherst College.

This scholarly treatise, dedicated to the author's mother, is devoted to the thesis that the Latin classics must be looked upon as literature, as a form of artistic expression, if their pursuit is to yield full educational and artistic values. The author, who was formerly organist at Franklin and Marshall College, is now Professor of Latin and organist at Amherst College. This little book, though of special interest to those who are both lovers of literature and students of Latin, pleads persuasively for a real appreciation of the best things in that language. A man's heart cannot come into tune with the music of Virgil's Aeneid, for instance, if he comes to it merely as a required task for a college student, but only when he reads and re-reads it as poetry. L.

OBITUARY

MRS. ELLA HENSEL RAUB

The death of Mrs. Ella H. Raub, of St. Paul's Church, Quarryville, Pa., brought to its earthly close a life of distinguished service and devotion to the Church and community. Mrs. Raub, who was the wife of Elder Emeritus Galen J. P. Raub, passed quietly away on Sept. 26 after several years of pain and suffering borne with true Christian fortitude and grace. The daughter of the late George W. and Anna M. Hensel, the former one of the founders of St. Paul's Church, Mrs. Raub grew up in the Church, was a Sunday School teacher for over forty years, and an active worker in all congregational and benevolent enterprises. The home of Elder and Mrs. Raub, like that of her parents, was one in which the ministers of the gospel received ever a hearty welcome, as so many of the brethren would proudly testify.

Outside the Church Mrs. Raub gave herself to every worth while cause, while in the bosom of her family she presided with a maternal grace which endeared her to her own and to all the many recipients of her hospitality.

The funeral service was held in her late home on Sept. 29 and was conducted by the Revs. Howard Obold and Addison H. Groff, the former her recent and the latter her present pastor, and hundreds attended from far and near to pay their tribute of respect to Mrs. Raub and the bereaved family.

Besides her husband, she is survived by two children, Florence, wife of E. H. Levan, Lancaster; and Charles H., of Philadelphia; three grandchildren and one great-grandchild, and these brothers and sisters: George W. Hensel, Jr., Quarryville; Mrs. Sue E. Rohrer, Lancaster; Mrs. Charles M. Todd, of Norristown; and Leander Hensel, Quarryville. The late Hon. W. U. Hensel, of Lancaster (former president of the Franklin and Marshall College Board of Trustees), was a brother.

Mrs. Raub was a reader of the "Messenger" for many years and frequently testified to her appreciation of its pages. As the wife of Mr. Raub, who was recently made elder emeritus after active service in that capacity, as well as that of Sunday School superintendent for over forty years, Mrs. Raub performed for many years as a labor of love the duties in connection with the preparation for the Holy Communion in the Church she loved and served. Her works do follow her.

Addison H. Groff.

MRS. SERENE KUNKEL MOTTER

The widow of the Rev. Isaac M. Motter died Monday, Oct. 5, at her home in Frederick, Md., aged 77 years. On account of the unavoidable absence of her pastor, the Rev. Henri L. G. Kieffer, D.D., the funeral services were conducted by the Revs. Edward A. G. Hermann and George W. Richards.

Mrs. Motter was the daughter of the late Samuel and Rachel Bomberger Kunkel, born Feb. 9, 1854, at Shippensburg, Pa., where she resided in her childhood and youth. Her brothers, the late Charles A. and Samuel Kunkel, lived in Harrisburg, where they were associated in the business of banking. She was married in 1878 to the Rev. Isaac M. Motter, who was pastor successively of St. Paul's Reformed Church at Waynesboro, Pa., and of the Reformed Church at Adamstown, Md. For the last thirty years the Rev. and Mrs. Motter lived at Frederick, Md.

She is survived by her children: Samuel Lewis Motter, Fort Worth, Tex.; Guy Kunkel Motter, Frederick; Mrs. Frank A. Robbins, Steelton, Pa.; Mrs. E. R. Price, Wheelwright, Ky.; Miss Margaret Rudisell Motter; Miss Serena Motter and Mrs. Allen G. Quynn, Frederick; and by a sister, Mrs. A. A. Aughinbaugh, Gettysburg, Pa.

Mrs. Motter was a blend of the finest qualities of womanhood. She was a devoted wife who graced the parsonage and won the esteem and affection of the members of the congregations which her husband served. She was a mother after God's own heart. Her spirit, like the fragrance of precious ointment, pervaded her home and was a perpetual influence for things true and good in the life of her sons and daughters. She found her joy in them and they found inspiration, comfort, and happiness in her.

She proved her loyalty with heart and hand to the Evangelical Reformed congregation at Frederick. In the house of God she found strength and hope and peace in the joys and sorrows of life. She highly esteemed her pastor, sought and received from him what the man of God alone can give. She was intelligently and generously interested in every phase of work of the Reformed Church.

An altar, as well as a hearth, was in her home. Daily the word of God was read and the incense of prayer ascended to the throne of grace. Hither came men and women of various stations in life, friends of the parents and companions of the children, who partook of the unstinted hospitality of that home. One found good cheer, play, bantering discussions, and serious conversation at the table, in the living-room, and by the fireside, sometimes till the "wee sma' hours." No one entered into the diversified activities of the day and evening more heartily than Mrs. Motter. Those who had a part in that fellowship will carry the memory of it through the years and will find deep satisfaction in reverting, from time to time, to the days and hours spent in one of Frederick's outstanding homes. Her presence, radiating sincerity, kindness, affection, sympathy, will follow one as a benediction through life. The vase may be broken, but the perfume will linger long after the fragments are gone. Wistfully and hopefully, and with the full assurance of the faith which enabled her to live the triumphant life, we follow her in spirit into her eternal rest. G. W. R.